

the PRIEST

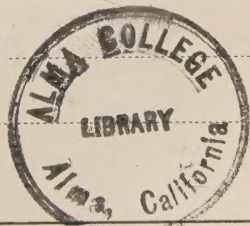


Vol. 1

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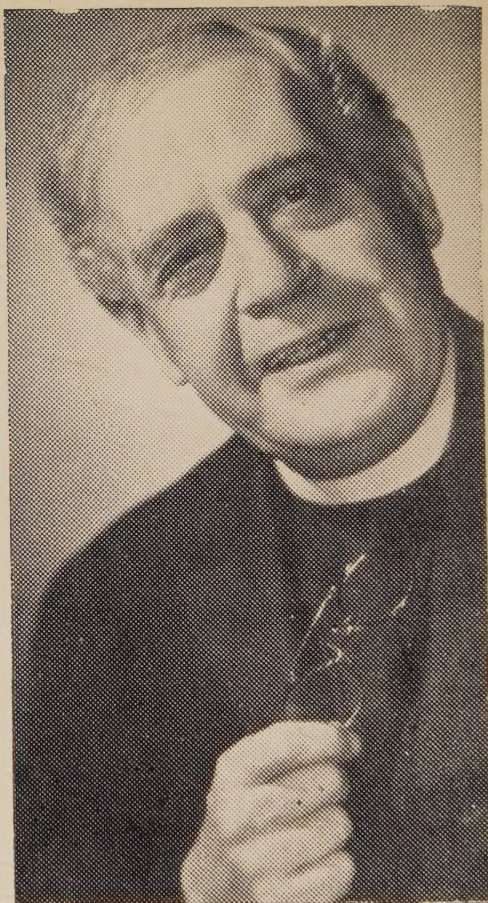
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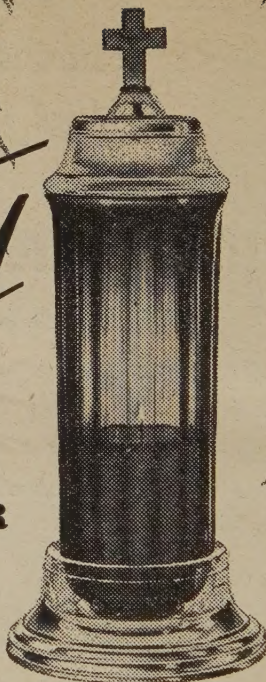
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Currente Calamo

OPEN confession being good for the soul, we may aptly enough begin with just that, beating our breast in public! And this is what has been bothering us and weighing down our conscience: we didn't get in on the first of Father Mulvey's recent Catholic Hour Series. Before those of you who appreciatively did so interdict us "ab igne et aqua," let us hasten to add that the program hits us at a somewhat awkward hour. But in any case—

We heard it its last two Sundays and we were delighted (business of tipping our hats to Father Mulvey). Good solid religious instructions; and oh, so pleasant to take—his "fair discourse hath been as sugar, making the hard way sweet and delectable."

We hope, incidentally, that the series was followed by great numbers of Catholics. Not having any Dr. Gallup on our staff, we have no way of knowing. But may we ask pastors to give it a hearty plug from their pulpits when the new series begins—probably in the Fall, Mr. Ted Heffron, executive secretary of NCCM, informs us.

After all, Reverend Fathers, you preach to your congregation on the love of God and neighbor for only ten to twenty minutes and most of your listeners will be interested in another kind of love for three or four hours in the nearest movie where the love of God is generally absent. That's the way Father Morlion, O.P. has put the case recently in his Apostolate of Public Opinion (published by Fides distributed by CIP, 5 Beekman Street, New York 7.) You need every possible help to stem the tide, to turn back the

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insidious flood of filth that washes about us all. Denunciations are called for, are demanded even by justice; but positive substitutions of enticing good for enticing evil are, in the very nature of the case, the only final answer.

The subject of radio reminds us of another interesting development which a cooperative reader has called to our attention. We have heard it said more than once that the Church is not availing herself sufficiently of the vast potentialities for good the radio affords. We pass no judgment on this charge—it may be just one of those things the pastor gets off to the curate over his meat and potatoes. But we would like to point out that the Catholics of Essex County, Massachusetts, cannot be reproached on this score.

That, apparently very forward looking, community has its own

Catholic Hour, serving its own local need and appealing dexterously to local interests. The speakers are the priests of the county; the subjects, simple instructions well presented, and occasional Catholic comments as determined by current events. Everything is carefully slanted at the non-Catholic man of good will, not necessarily to convert him but to remove by authoritative answers questions often born of ignorance or misrepresentation. This objective is taken very seriously—as of course it should be: even such Church music as is featured on a given program is translated and commented on.

The program itself, which issues from Station WESX in Salem, no doubt found its inspirational source in the words of His Excellency Archbishop Cushing delivered to his priests on the occasion of his installation: "Our task

THE PRIEST

JUNE, 1945

VOL. 1, NO. 6

"Take heed to thyself and to thy teaching, be earnest in them. For in so doing, thou wilt save both thyself and those who hear thee."

First Epistle of St Paul to Timothy (iv, 16)

THE PRIEST is published monthly by Our Sunday Visitor, Inc., at Huntington, Indiana. Printed in U. S. A. Entered as second-class matter December 20, 1944, at the Post Office at Huntington, Indiana, under the act of March 3, 1879.

Subscription Prices:

To members of Catholic clergy, and religious, \$2.00 per year, \$5.00 for three years. To seminarians in U. S. A., \$1.00 per year. Canadian and Foreign, \$3.00 per year, in U. S. Funds. To seminarians in Canada and Foreign countries, \$1.50 per year.

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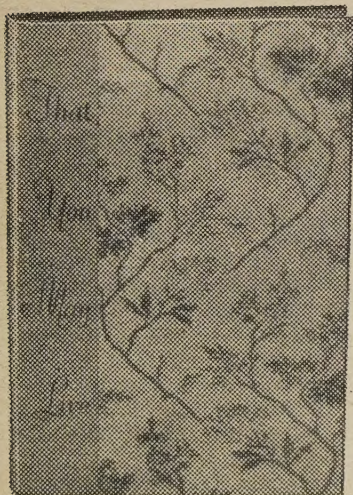
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as Catholic priests is to make Religion ever more and more of vital force in the lives of people, not only of our own flock, but of the growing and groping millions outside it. We must first of all awaken them to the facts of religion and then to the power of those facts." His Excellency, too, gave the opening address at the inauguration of this new "public service" (it is just that!) and proposed on the feast of St. Francis Xavier the motto for its program: *Da mihi animas*.

The Rev. Francis X. Sallaway, S.T.D., pastor of Sacred Heart Church, West Lynn, is director of the program, Mr. Charles W. Phelan, president of the North Shore Broadcasting Co., offered the necessary time. Heartiest congratulations to both.

Congratulations also to the Reverend Charles E. Bermingham, late director of Brooklyn's C.Y.O. who is now with the N.C.W.C. as National Director of Catholic Youth Activities. Earlier in this column we had perforce to beat our breast in token of sorrow. May we now beat the self same like the hairy ape to show our exultation? After all Father Bermingham wrote one of our all time best articles not long ago—"Going Which Way?" (February issue). Like the father of any given United States president we can say nonchalantly "we knew it all the time:" in this case, that Father Bermingham was a prize winner. *Ad multos annos*.

The radio seems to dominate this particular column at this par-



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ticular time. Before you have read the June issue you will already know that Mutual has sponsored a nationwide Rosary Hour. Not long ago, Monsignor Sheen who, in our humble opinion, is one of the really dominant forces in American religious life, offered to send a rosary to anyone, Catholic, Protestant or Jew, who requested it. Fifty thousand did so. Now we are, perhaps surprisingly, rather disconcerted at that enormous response. We would like to know who those fifty thousand are! As a matter of fact, a small minority, so we have heard, are non-Catholics. Does that imply that some forty odd thousand Catholics (and they would be odd) didn't have a rosary? People who listened to the Catholic Hour, too? Frankly, we don't know. But in any case, Monsignor Sheen struck a responsive chord.

It is Father Patrick Peyton, C. S.C., who has been most active in recent years in stirring up devotion to this beautiful old custom sanctified by centuries and by untold millions of gnarled and knotted or young and firm fingers. Father Peyton is director of the Family Rosary League. Get in touch with him at 923 Madison Ave., Albany 3, N. Y. And, salva reverentia, get started in your own parish on a vigorous program for the family rosary.

"I am the Lady of the Rosary," said Our Lady at Fatima, "and I have come to warn the faithful to amend their lives and ask pardon for their sins. They must not continue to offend Our Lord, already so deeply offended. They must say the Rosary."

The family Rosary will evoke many a beautiful picture in the

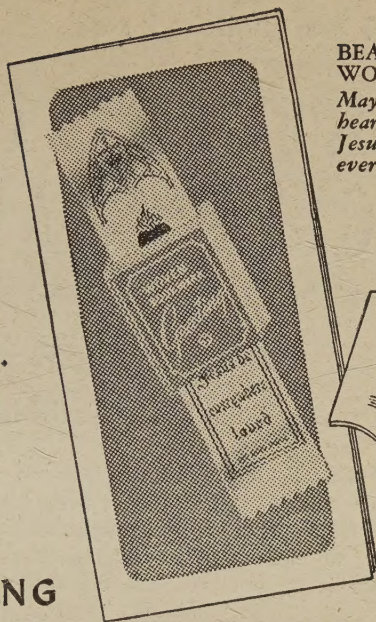
minds of most of us priests and a wave of nostalgia. Mother and Dad on their knees after a hard day—but no bed before the rosary—and all the kids round about, pigtails and dirty knuckles, and maybe a little sly whispered joke in childish innocence, or Mary pushes Johnny (we were only kids). You fill in the details, Father; and then start the crusade in your parish.

Ever hear of "The trimmings?" This writer did, only at a rather advanced age. If you're Irish, or your good parents are, you know what we mean: the little personal improvisations and added prayers that fly from the heart tacked on to the Rosary, sometimes, we understand, to inordinate length. At least that prince of story tellers Seumas McManus recalls a memorable occasion of his youth when a celebrated local leader of the rosary wore them all out. Eventually he had to come to the final prayer "The Angel of the Lord appeared unto Mary" to which some present villain added sotto voce "Faith, he was a tairious time on the way."

Bruce Publishing Company recently sent us a copy of Father Bittle's new psychology for review. It's called, aptly in view of modern deficiencies, *The Whole Man* (\$3.50). It will be reviewed, patient reader, as soon as time and space permit. But we would like to seize this occasion for an informal review of all of Father Bittle's extant works.

Really we feel rather keenly about Father Bittle's contribution to the spread of modern scholasticism, and here the emphasis is

(Continued on page 60)



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GENERAL WORKS

the PRIEST

Vol. 1

JUNE, 1945

No. 6

Editorial Comment

Concerning Pepper and Indigestion

IN THE April 29 issue of the New York Times Book Review, J. Donald Adams takes his literary life in his own two hands, no less!

Mr. Adams conducts an extremely interesting and informative column entitled *Speaking of Books*. In this issue he has the courage (and it took courage) to speak out his mind on the vexed question of W. L. White's *Report on the Russians*.

Mr. Adams, be it noted, "is not concerned with the merits or demerits of Mr. White's portrait of the Soviet Union today" (these are his very words) but he is "very much concerned over the kind of attack to which Mr. White and his publisher Harcourt Brace & Co. have been exposed."

For it now appears that even his publishers have been attacked for daring to publish his report. This was news to us although we had read some of the sniping reviews and squirmed at some of the cheap asides tossed at the author by such people as Fran-

cis Hackett in the New York Times, and Louis Gannett in the New York Herald Tribune. Nor were we surprised to find later that Bruce Bivens in the *New Republic* or Ralph Bates in *PM* held their respective noses for all the world to see. In fact we can tell beforehand what will offend those marvelously sensitive organs.

It was, then, an interesting disclosure that Harcourt Brace & Co. came under the range of direct fire; hot letters demanded the suppression of the book, or, failing that, a discontinuance of advertising and sales promotion. This is the point of Mr. Adams' rebuttal and it is a piece of merciless logic.

We are sorry that we can't simply quote the article in toto, but this much is priceless: "Do the zealots who bombard the offices of Mr. White's publisher with demands that his book be suppressed write similar letters when the Soviet press speaks its mind freely about ourselves?" A nice bit of swordplay, Mr.

Adams. "A hit, a very palpable hit"! And now the coup de grace: "The liberty they prize is the liberty to express their own findings and opinions, never those of another who fails to agree with them. Theirs is an attitude of mind against which, if this war is not to have been fought in vain, we must keep an increasing vigilance."

Enter Westbrook Pegler, who also has something to say about "Bill" White's reception. Mr. Pegler unlike Mr. Adams does not fence. Rather he moves up on his victim in some Neanderthalic fashion, brandishing his studded club. If he catches him, he will beat him to death. Being realistic, he argues, is a game that two can play at. We have been deluged with a self-styled realism which has begotten "works written in filth by dirty minded men and women who could not express themselves in decent language, and had no decent language, and had no decent thoughts to express anyway, and have had their share of responsibility for degrading, not only morals and conversation of the people, but their opinion of their own country." Here he finds a glaring inconsistency: "Now if realism or truthful reporting is a virtue as to our own country, and if this accent on our imperfections and failing was good literature, then Bill White's book on Russia could not be consistently damned for treating Russia the same way."

We were still feeling glad that

Mr. White had found two protagonists, at least, when we ran across a third who is something of a combination of the first two and who, besides, furnishes a number of pertinent new details. We refer to William Henry Chamberlin's article in the May *Mercury*, "W. L. White and His Critics."

Report on the Russians is here-in hailed as an "honest vivid pictorial view of Soviet living conditions, without benefit of Soviet censorship." The author's honesty is stressed, but not less than the good will manifest on many pages. The book is not entirely negative and critical, Chamberlain insists, for White is earnest in his praise not only of Stalin's capabilities, but of Russian American cooperation, of Russia's treatment of national minorities, of Russian arts and agricultural policies, and even of the Roosevelt administration's "deliberately balanced firmness and friendliness"—whatever that means.

An adversary might ask how much this upstart Chamberlin knows about Russia, but if he were a reviewer who had just tried to damn White's book he would regret the question, for Mr. Chamberlin happens to have spent 12 years in the Soviet union and he finds de facto that some of White's experiences duplicate his own "almost down to the last detail," and not only his own but those of his friends and acquaintances.

Yet one David Zaslavsky, de-

scribed as "professional hatchet-man of the controlled Soviet press," pronounced the book "the standard stew from the Fascist kitchen, with all its aroma of calumnies, unpardonable ignorance, and undisguised malice." Sixteen correspondents (according to the report in the *New York Times*) hastened to climb on the band wagon in a blanket condemnation of a book which, according to Mr. Chamberlin, some of them obviously had not even read.

Here are their names: John Hersey, Quentin Reynolds, Richard Lauterbach, Robert Magidoff, Ralph Parker, Edgar Snow, James Aldridge, Raymond Arthur Davies, Jerome Davis, John Fisher, John Gibbons, Alexander Kendrick, David Nichol, Edmond Stevens, Alexander Werth and Ella Winter. You have seen some of these before, represented as authorities on Pan-Asia, Pan-Europe and the Cosmos. You may read them hereafter on Russia with greater interest. Corliss Lamont, head of the National Council of Soviet-American Friendship, (and a well known Communist sympathizer) was chosen as the intermediary in transmitting the sop to Cereberus, or more literally to the NKVD, (better known formerly as the GPU) which determines what reporters will return to Russia. You may be sure W. L. White will not, nor for that matter, Eugene Lyons, former Socialist and director of the Russian *Tass* news service. (The

Soviet Vice-consul, before he issued White's visa, wanted to know if Mr. Lyons, like Mr. White, had any connection with *The Readers' Digest Report on the Russians*, p. 5.)

So far as we can see Mr. White is guilty of two glaring errors only—both from the Russian point of view.

First, he very definitely prefers America to Russia, the cad! Most, perhaps all, of his critical remarks are occasioned obviously not by any animus but by an American pride in the old folks at home back in Kansas. The *New Republic* review was headed "Emporia Goes to Moscow" and of course it implied a sneer. Russian production methods, Russian salaries, Russian clothes, foods, manners, etc. etc., are almost invariably contrasted with the American counterpart to the damage of the former. Now we may say quite frankly that to us also this does get a bit tiresome—we think it is overworked, and on principle we definitely do not feel that civilizations are to be gauged in terms of the number of privies to the square mile. (Nor does Mr. White.) And we will also confess that American pride as exhibited in this book seems a bit bumptious—after the manner of Mark Twain's *Innocents Abroad*, or Sinclair Lewis' *Dodsworth*.

But, if you feed on intellectual Vodka and sausage instead of homely native corn and its interesting derivatives, whether you are Russian or merely Rus-

sianized, White's reflections are altogether unpardonable. The party line says that Russia is utopia, the exemplar we must strive to duplicate. The party line says that we are living in darkest America under the heel of the oppressor, that we should raise our eyes to the Hammer and Sickle "unde veniet auxilium mihi." And what is Emporia? Sink of the middle West, home of the native variety of Kulaks, among whom White flourishes. But is it not worth considering (paraphrasing Mr. Chamberlin) that no Kulak has ever been liquidated in Emporia, that there are no records there of confessions wracked out of men, that in darkest Emporia there are such things as a jury of one's peers and due process of law.

Max Jordan in his fascinating *Beyond All Fronts* tells a sad story of the difficulty he had in trying to make a Nazi see the difference between a Georgia chain gang and a Nazi concentration camp. The distinction between objective law and subjective fiat proved too subtle for a demoralized party man.

That is what we might expect from the breed. Morality means nothing to them, as, God knows, they have demonstrated repeatedly. Only recently the (late?) Dr. Goebbels wrote for his organ *Das Reich*: "The rules of war of past centuries have become out of date. In the battle against

the terrible enemy all means are proper, right and allowed." (A. P. London, April 19th). How the "pinks" would rail at that—and justly so.

And how they would rail at this, as the foulest of calumnies: "Scientifically speaking, the dictatorship of the proletariat is a power which is restricted by no laws, hampered by no rules, and based directly upon violence. Dictatorship means unlimited power, based on force and not law." Who said that? Hitler? Goebbels? It may be found in a book called simply *Questions of Leninism* by the prince of commentators, Josef Stalin.

Is it also immoral to lie? Here is Mr. White's second offense: he thinks that it is. Yet there is all to prevalent among us what Mr. Chamberlin calls "a highly dangerous and disturbing assumption: namely that to lie about Russia, directly or indirectly, is in the nature of a moral imperative; that nothing must be said that could conceivably ruffle Stalin's presumably tender sensibilities. This degrades honest reporting to propaganda . . ." Thank God for a Mr. White, or a Mr. Lyons, or a Mr. Johnston who, speaking of *American* communists, pointed out in a crude forthright American way to the Russians themselves: "When you take pepper they sneeze, when you have indigestion they belch."—G.J.G.

Just for Your Information

*Not to be taken
too lightly*

by Lon Francis

WE FEAR that the Catholic clergy have taken too lightly the series of articles written by Harold E. Fey for *The Christian Century*, of which he is the Field Editor. Their appearance in that single magazine would probably not have had disastrous serious effects, but the articles were transferred to pamphlet form, and, within a month, 100,000 copies of the same were sold. To whom were they sold? *The Christian Century* answers that in a standing advertisement which has been running in that periodical for a number of weeks. They have been sold to Protestant ministers everywhere, to church groups, and are being used by preachers in their sermons, in college classes for discussions, and at round table forums. They also furnish the subject of editorials and of articles in practically all sectarian papers.

What is the chief design of the articles? It is to throw a scare into the non-Catholic world by telling it that the Catholic Hierarchy, working as a perfect unit, is bent on subduing this nation completely.

Does Mr. Fey tell in what manner the Catholic Hierarchy proposes to accomplish this? Yes, he declares that the Hierarchy has set up most efficient machinery in the capital of our nation, operated as "The National Catholic Welfare Conference," all of

whose Departments are geared, according to Fey, to the one purpose of making America Catholic. He tells non-Catholics that:

The Department of *Legislation* not only lobbies throughout the year, but members of its staff exert all their efforts to procure both Federal and State Legislation favorable to Catholic interests.

The Department of *Press and Publicity*, through local representatives in every city, seeks not only to control the daily press for the benefit of the Church, but persecutes any paper which will carry news items calculated to create prejudice against the Church. Fey even avers that the Catholic press is designed chiefly for Protestants.

The Department of *Social Action* is all out to gain complete mastery over the Labor Unions, to force business and labor to accept the Catholic "Capital and Labor" program. To that end it holds Industrial Conferences in every large city.

Through its *Rural Life Section*, it contrives to steal rural America from Protestants to whom it has always belonged; and to invade the southland, whose population, both white and colored, has always been nearly 100% Protestant.

The *Department of Education* is multiplying Catholic schools, particularly high schools, to an

alarming degree; it exerts itself to the utmost to replace non-Catholic teachers in the public schools by Catholics; to force permission for the clergy to enter public schools to conduct religious classes.

The *Department of Lay Organizations* enlists into active missionary work every Catholic man and woman in the United States.

The *Youth Department* is organizing all Catholic young people for the same purpose.

Through the *Legion of Decency*, the N.C.W.C. is not only controlling the movies, but is having many Catholic motion pictures produced all for the sake of directing more favorable attention to the Church.

Through its *National Organization for Decent Literature*, it not only holds the club over most publishers, but also over the Postmaster General, who alone decides whether a periodical is entitled to the second class mail privilege.

Now Mr. Fey, who has read pamphlets published by the NCWC, is *right* in declaring that these Departments *exist* under the National Catholic Welfare Conference, but he is *wrong* when he declares that *they all exist primarily for the conversion of non-Catholics* rather than for the servicing of the Catholic people. Mr. Fey not only assumes that every Department functions with perfection, but also that the Catholic clergy and laity in every parish in the

United States make such good use of its services, that the ultimate aim of the hierarchy to "Make America Catholic" must become a reality.

Of course, Fey says, when Catholics will have won complete control they will demand a union between Church and State in this country, and forbid freedom of Protestant worship.

It all seems so fantastical, but when 180,000 preachers echo Fey's charges from the pulpit, and the Protestant membership reads of the same in sectarian papers, millions are bound to be misled.

The articles of Fey seemed serious enough to merit an editorial in *Life* (April 2, 1945). The editorial is unfair in that it conveys to its millions of readers the impression that the "religious fight" is two-way, when, as a matter of fact Catholics alone, and not Protestants, are attacked. Evidently the Catholic press will notice the misrepresentations, and at least a portion of it will defend the Church against them, but whatever breach of peace ensues will have been created entirely by the Protestant clergy and their press, encouraged by every anti-religious group in our nation.

The editor of *Life* observes that the Federal Council of Churches, representing twenty-two of the larger denominations, was prompted by the Fey articles to launch an "Intensify Your Protestantism" campaign. That campaign is based on the falsest

of all accusations, namely that the Catholic Hierarchy seeks to control American life through political activity.

The editor of the *Christian Herald* (May, 1945) directs this explanation to a convert Catholic subscriber: "Most of the Protestant objection to the Catholic Church, these days, is not objection to the faith of any individual, to the way in which he may worship or to what he may believe. It is objection to the political activities of the Hierarchy."

Dr. Harold J. Ockenga, a Boston Protestant minister, addressing the third annual Convention of the National Association of Evangelicals, is quoted by the Associated Press as saying:

"The Roman Catholic Hierarchy is now reaching out for control of the government."

The Association of Evangelicals comprises 63 denominations, with a membership of 900,000.

S. Miles Bouton, the columnist, has fallen under the spell of Kenneth Leslie, for he wrote early in March: "The last two or three years have brought steadily accumulating evidences that—whether rightly or not has nothing to do with this article—uneasiness over certain practices of the Roman Catholic Hierarchy of the United States is steadily increasing and reaching ever wider circles." The uneasiness is created not by any facts, but by false propaganda initiated by the enemies of all religion, but circulated chiefly by the sectarian press and denominational organizations.

These articles have been answered serially in *Our Sunday Visitor*, but the answer has reached only a small portion of non-Catholic America, whom Fey's articles were designed to deceive. Revised, the O.S.V. articles will appear soon in booklet form.

What Russia Was And What She Will Be

Russia's land area has comprised 8,173,550 square miles, which is twice the size of all the rest of Europe, and nearly three times the size of Continental United States. Russia is 54 times the size of Poland. From east to west Russia is 6,500 miles long—the distance between San Francisco and Berlin.

During the war Russia seized 16,000 square miles of Finland, or twice the area of Massachusetts. She has absorbed Latvia,

covering 20,056 square miles, or three times the area of New Jersey; Lithuania, with 22,959 square miles, or territory equal to that of West Virginia; and Estonia, with 18,353 square miles, or an area twice that of Vermont. She has taken from Roumania 19,300 square miles, or an area twice the size of New Hampshire. She demands of Poland 77,703 square miles, or territory equal to the combined area of Ohio and Indiana. The population of that part of Poland

is 12,775,000, or equal to that of the entire State of New York.

If Russia does not absorb, she insists on ruling over, Czechoslovakia, comprising 54,244 square miles, or an area equal to that of the State of Arkansas; Bulgaria, with 39,825 square miles, equal to the area of the State of Virginia; Hungary, with 35,875 square miles, which is as large as the State of Indiana; Jugoslavia, with 95,576 square miles, equal in size to the states of Pennsylvania and Ohio.

The Curzon Line does not represent a military barrier against Germany. It is not a mountain range; it is not even a broad river.

There are those who fear that if Russia joins the United States in war against Japan, she will expect as her booty, Korea, with 85,246 square miles, equal to the size of Utah; and Manchuria, with 503,013 square miles, which is equal in area to all of France and Italy.

In fact, there are those who suspect that, even without war, she is looking for a "free hand" in those two lands.

Clifton Utley believes that Russia will join the United States and Britain in the war against Japan a few weeks before it is won, will invade Manchuria and deliver it back to China in order to create that good will in the Orient, which will make it easy for Communism to establish itself throughout China and India.

It is certainly beyond comprehension why Russia, comprising before the war one-sixth of the earth's land surface, should want to expand another 1,000,000 square miles, especially since her population is not dense. It comprises only 21 people to the square mile, as against 230 people to the square mile in Poland.

Her population before the war was larger than that of Germany, France and England, and was growing three or four times as fast.

The United States, which made victory possible to Russia and England, has insisted from the beginning that she wanted no territory, and, at this writing, it is being debated whether she should claim the islands of the Pacific which her sons have taken one by one at the cost of an immense amount of money and blood.

Churches Endorse Communism

The Toronto and Kingston Synod of the Presbyterian Church in Canada, on May 2, 1945, practically endorsed Communism as representing the religion of practical Christianity in the future. It observed:

If she (Russia) has established justice between man and man; given cake to none and bread to all; applied the teaching of Jesus' parable of the rich man and Lazarus more realistically than professedly Christian nations, then let us take off our hats to her.

Here is a body of ministers

admitting the failure of Christianity and approving of its substitution by Communism. Why could not the Church of Christ teach justice; treat the poor even more kindly than the rich? In other words, why must Christianity be taken away from Christ and its followers delivered to His adversary, to professional atheists, in order to dispense justice and charity?

The head of the Catholic Church has been preaching justice and charity, the rights of

labor, the dignity of every human being over all the years, but his voice goes unheeded, because there is more prejudice in the sects against the Catholic Church than there is against Communism.

The *Toronto Star* devoted an editorial to the pronouncement of the Presbyterian Synod, and agrees, in toto, with the observations made on the subject of Russia and Communism by the delegates to the Synod.

Good News for Preachers

*Writer finds Preachers'
Institute real help*

Luke Missett, C.P.

IT WAS the closing night of Forty Hours in a large city parish. Together with many other members of the clergy, I sat in the sanctuary. Fr. X was preaching. He had a beautiful voice. His sermon—what I heard of it—was good. Fr. X had the unfortunate habit of telescoping syllables and jamming words. Trying to supply for his verbal blackouts was a constant strain. The clash of sounds, resulting from improper separation of syllables and words, made it impossible to follow the development of his thought. Many of the auditors, finding the task hopeless, gave up the struggle early, looked about and shifted uneasily in their seats. Some of the clergy, when the sermon was

still quite young, pulled out their watches—a clear indication that they wished the sermon was over.

In the sacristy after the service Father X was roundly complimented for his performance by most of the visiting clergy. I frankly was amazed by this apparent lack of sincerity. Then it dawned upon me that this must be an example of that broad mental restriction that I had studied about in moral theology. I even found myself saying something to the preacher which could easily be interpreted as a compliment. I am fully convinced that Father X went home that night with the impression that he had done a magnificent job. Why shouldn't he? Everyone seemed to confirm the ap-

plause that he undoubtedly received from the grandstand of his own mind.

In the rectory, after the preacher departed, the remaining clergy expressed their real views about the performance. The pastor, a good friend of the preacher, said that it was a shame that Father X was so slovenly in his enunciation. I naively suggested that, as a good friend of the priest, he should point out the matter to him. The pastor looked horrified and said that he wouldn't think of offending Father X. Then, there flashed through my mind the advertising slogan: "There are some things your best friend won't tell you." What is wrong with your preaching certainly is one of them.

As I walked home that evening, I thought to myself that there ought to be someplace, somewhere, where a preacher could go and get objective criticism of his preaching; where his faults would be pointed out to him; where he could be shown how to overcome them.

Before I went to bed that night, I thought of all the priests I knew who were potentially good preachers but who remained so in "actu primo remoto." They never became good pulpit orators because of certain faults which they failed to master. There was Father A who spoke in a high piping monotone that annoyed his auditors. If he would only lower his voice and be conversational, he would be a good

speaker. There was Father B. He really would be excellent if he didn't shout and yell so much. There was Father C whose delivery was really good but whose matter was so dry, uninteresting and disorderly that his preaching was ineffective. And so the potentially great preachers passed in review before my mind. And there were many.

It was indeed a shame that so many priests' preaching sputtered along on one cylinder when it might be humming along on eight. It was indeed to be regretted that potentially there were so many great pulpit orators and actually so few good preachers.

Who Was To Blame?

But whose fault was it? Where could a priest turn for help? To his friends? Even if he were fortunate enough to have a friend who would be a frank critic, it is unlikely that the friend would possess the competence to tell him how to overcome his faults and to give him the necessary assistance. Would books on Sacred Eloquence furnish him the needed help? They would indeed be of great assistance in making him conversant with the principles that underlie the art of preaching. But to learn any art a living teacher is necessary. Then speech teachers would be the answer. But good speech teachers are few and hard to find. Besides, they are expensive and would not be familiar with the peculiar problems of preaching. No, there should be a

school for preachers run by competent clerical teachers. This was the answer. As I drifted off to sleep, I kept repeating, "There ought to be a school for preachers."

The Preachers' Institute

Shortly after the above incident, there came to my desk an announcement of the Summer Sessions at Catholic University. In thumbing through the catalogue I noticed several courses on preaching and an invitation to send for a special bulletin. A few days after writing for it, I received the special announcement of the Preachers' Institute. What I thought should exist, actually did exist. I opened the catalogue and read:

"The Preachers' Institute was started in answer to demands made by ecclesiastics for training in sermon writing and preaching beyond that of the seminary course. Its success has been a subject of universal discussion and of national pride.

"The Institute aims to give six weeks' intensive, practical, and personal training in sermon writing, voice training, and sermon delivery. It aims to develop preachers for exceptional occasions but principally to improve the preaching efficiency of all priests. It makes special provision for experienced and successful preachers who desire to be checked up in view of new methods to be used in the pulpit or in view of bad speaking habits so easily acquired. Teachers of homiletics and priests preparing

for this work are also offered opportunities for study of methods. Radio broadcasting is also dealt with.

"The method of the Institute is practical and personal with emphasis on actual teaching. It stresses the elimination of personal defects and the development of individual powers in preaching. It makes use of electrical voice recording and reproduction, thus familiarizing the preacher with his own voice and his own peculiarities."

Being interested in becoming a good pulpit orator, I was all for taking the course. True, I had devoted a whole year after my ordination to the study of Sacred Eloquence under a competent teacher. Yet, I realized that there was much that I could still learn. As regards pulpit efficiency, I knew I had certain faults that could stand correction. Perchance there were others of which I was oblivious. Besides, in preaching, as in all other arts, there is always place for improvement. It is true that I had been complimented for my preaching, but so had Father X.

I obtained permission from my ecclesiastical superiors and the twenty-eighth of June, the opening day of Summer School, found me seated, with forty-eight other priests, in the theater of Catholic University. This was to be our workshop for the next six weeks.

It was indeed a varied crowd of ecclesiastics that had assem-

bled for the opening session of the Preachers' Institute of 1943. As I gazed about, I recognized ten distinct religious garbs. (I afterwards learned that there were twelve orders or congregations and twenty dioceses represented.) It was apparent on observation that there was a great diversity of age among the members of the class. Some were definitely young; others gave indications of some years of service; and still others were veterans of many years, as their sparse or white hair indicated.

A Cosmopolitan Group

Before the week was out, we were all acquainted with one another. I found that some of the priests came from as far away as Canada and the Pacific Coast. The West, Middle West, East and South had their representatives. The work in which the various members of the class were engaged was greatly diversified. There were missionaries from religious orders and from diocesan mission bands, parish priests in great numbers, teachers in schools and seminaries, not a few professors of Sacred Eloquence and, yes, even a pastor. It was indeed an education in itself, meeting and exchanging views with these priests from various parts of the United States and Canada. Making the acquaintance of these priests was a pleasure that I have not forgotten.

Dr. Ignatius Smith, O.P., the founder of the Preachers' Institute, sounded, in his first lecture, the note that was to pervade the

whole course. He pointed out that the spirit of the Institute was to be one of Simplicity, Informality, Honesty, and Industry. I found from experience that the Institute lived up to its spirit—and a grand spirit it was.

All students enrolled at the Preachers' Institute were required to attend four classes a day, five days a week. The classes ran from eight to twelve with ten-minute recess periods between classes. This, at first consideration, may seem to represent a heavy schedule. However, since preaching is an art, it is evident that most of the work must be done in class. It was not all listening. The accent was on doing. As a result it was not burdensome but enjoyable.

The first class each morning was conducted by Dr. Smith. A whole lifetime spent between the classroom and the pulpit makes Dr. Smith an ideal professor of Sacred Eloquence. Lucidity and depth of thought, orderly arrangement of ideas, picturesque language sparkling with illustrations, personal experiences, and humor, made his classes a delight. The first week he devoted to proving the propositions: Every priest ought to preach; Every priest ought to preach well; Every priest can preach well. By the end of the week, we were not only intellectually convinced that we could and should become good preachers, but we were also emotionally stirred to take the necessary steps. He not only showed us

what we should strive for but how we could attain it.

Sources Of Sermon Material

In the ensuing weeks he pointed out where to go for sermon material; how to use the treasures of Theology, Scripture, Canon Law, Philosophy, Church History and Liturgy in our sermons; how to find topics for sermons by means of logical division; how to make sermon outlines; how to build a sermon; how to keep notes. Never was I taught so much in so short a time. He gave us the benefit of a synthesis on Sacred Eloquence which was the result of long years of study and experience.

The second class each day was in rhetoric. Father Madden, Professor of Homiletics from St. Gregory Seminary, Cincinnati, gave us a splendid course. He taught us the magic of words—how we can make words laugh or cry, provided we put tears in them or hang smiles on them. He showed us how to give character to our sentences; how to marshall our sentences into strong battalions that move in orderly array. His suggestions have proven constantly helpful.

At ten o'clock each morning, Father O'Connor, a professor in the Speech Department at Catholic University, took over. In his class the emphasis was on action, for his subject was the art of expression. He taught us how to use our voices; how to develop resonance and purity of tone; how to acquire flexibility; how to gain clear enunciation.

Moreover, he taught us how to express our thoughts not only by vocal sounds but also through the medium of our whole body—by gesture. What impressed one in Father O'Connor's class was that he himself was a fine example of what he taught. The influence of his example could be seen in the improvement of the class.

The last class each morning was a preaching seminar. This consisted of daily and individual practice in reading the Gospels, in making Sunday announcements, in reading prayers, in preaching. Emphasis was placed on individuality and practicality. During the course each priest was required to read a Gospel twice and to deliver three sermons before the class. Thus we received the benefit of the criticisms of both professors and classmates. The criticisms were marked on special score sheets which were daily tabulated and presented to each preacher when he returned one afternoon a week for personal coaching in eliminating defects and developing individual talents. After the private conference, a recording was made of his reading or preaching. The recording machine was actually a blow to one's pride, for it was an unmerciful critic, showing up every vocal defect—poor enunciation, improper pausing, lack of stress, monotonous tone, etc. However, it was a great ally in overcoming faults. The recordings of the previous weeks would be replayed

so that one could hear the difference and note the improvement.

A striking feature of the Preachers' Institute was the personal note and the individual attention given to each student. You were not just a member of a class, you were a person with your own peculiar problems in writing and preaching and your own particular talents. The professors in their private coaching and conferences dealt with you as an individual, helping you to analyze and eliminate your defects and to develop your speech talents. Their friendliness, their interest, their patience, their assistance will not be forgotten.

Was It Worth While?

Perhaps the thought in the back of your minds is: "Did the Preachers' Institute actually help its members to become better preachers?" The answer—a very definite "Yes." I saw potentially good preachers develop into splendid pulpit orators. I would not have believed that so great improvement was possible in so short a time unless I had personally witnessed it. I heard priests who preached in chanting monotone become conversational and develop variety of inflection. I heard those who were inclined to yell and shout learn to modulate their voices and to control their volume. I heard priests with thin, weak

voices develop resonance and power by lowering their pitch and placing their tones correctly. I heard speakers lose their unpleasant nasality by learning to open their mouths. I heard those who were slovenly in enunciation become distinct by developing flexibility of their lips, tongue and jaw. I heard good preachers become better preachers by developing variety of rate, force, volume and inflection.

What did the Preachers' Institute do for me? When I returned to the Monastery, I played my records for one of the monks and this is what he said: "The Preachers' Institute did something for you. You have overcome your monotonous inflection. Even if that is all the course did for you, it was worth while." But that was not all. The Preachers' Institute fired me with a zeal for preaching that I do not think will be extinguished. It implanted in me a desire to go on improving and showed me how to accomplish this. It taught me to handle the word of God more efficiently. In a word, it taught me to be a better writer and a better preacher.

The fact that there is a place where a priest may go to get objective criticism of his preaching, where he will be taught how to overcome his defects and how to develop his talents, certainly should be good news for preachers.

Bigot: "A man who admits there are two sides to every question—his own and the wrong one."

The Papal Peace Messages

Beginning an important and timely series on Pope Pius' Peace messages.

Rev. Nelson W. Logal

SINCE 1941, when the Atlantic Charter was drawn up in the waters of Newfoundland, a remarkable series of world conferences on War and Peace have been held at various places all over the world. If you sit down before a global map of the world and chart the pathways of these conferences in chalk lines, you will have an amazing network of criss cross lines on your globe. There is little wonder that Winston Churchill has been called the modern Ulysses.

The geography of these conferences has not been the only variable factor about them; the underlying political philosophy has also vacillated between the enthusiastic idealism of the Atlantic Charter to the compromising realism of Yalta. By a not altogether unexpected irony, popular hopes for a lasting peace have varied inversely as the expectations for victory have mounted. When the Atlantic Charter was announced to the world a new era of international relationships based on unselfish justice was hoped for. But military successes gradually obliterated the new idealism of the Charter and the Declaration of the United Nations; the glowing enthusiasm for a new era of international relationships was extinguished in the backwash of a

renewed affection for the old order of things and a desire to extend the status quo. A return to the dog-eat-dog political philosophy of the past is now gravely feared.

Throughout these years of swift change another world conference on Peace has been held that merits attention. Each Christmas Eve since the dark hours of 1939, Pius XII has taken the people of the world into an open conference and he has outlined a sound and consistent moral, social, and political program of Peace which has earned unrestrained praise from men of all beliefs and shades of opinion. The secular press has been generous in publishing these messages and in making favorable editorial comment on them. George Sokolsky, David Lawrence, and Raymond Moley have referred to the basic principles of the Peace Messages with undisguised approval. Several of the books which deal with peace contain flattering reference to the Papal Messages.

Care Of Priests

Strangely enough, Catholics as a rule, have not given the Peace Messages of Pius XII the detailed attention which is necessary to make them widely known. A relative inattention to the Messages has been noted in our

leading Catholic magazines. Unbelievable as it may seem, some of our diocesan weeklies did not even reprint the stirring 1944 Christmas Message on Christian Democracy.

Until late last year there was no extensive commentary in book form on the Papal Peace Program—and this fact in the light of the flood of books on Peace that has poured forth from the secular press! "A World to Reconstruct," published by Bruce, while a very scholarly book, is too didactic to take hold of the popular imagination; and even this book comments on but three of the Messages. The Church still needs an Adler or a Walter Lippmann to make these Peace Messages a part of the equipment of the Catholic Mind.

Until very recently, it was impossible to find the messages completely reprinted in pamphlet form. Even now, when pamphlet reprints of the Messages are available they are not stocked by Pamphlet Guilds. Recently when I asked the Director of a Diocesan Guild why these pamphlets were not stocked, I was informed, "Because they do not sell." The Director had a very succinct reason to explain their lack of sales appeal. "Our priests do not talk about them in sermons."

Now here is the vital point. Without a doubt the Catholic Pulpit throughout the country has been too long silent on the Peace Messages. Catholic books,

magazine articles, and even pamphlets on Peace will reach and affect a certain number of Catholics; but if the Messages are ever to take hold of the minds of the great majority of the Catholics in this country, the priests of the country must speak on these messages from the pulpit.

We priests should not wait too long before taking up the Papal Peace Messages in sermons and instructions. We should not allow these Messages to meet the same conspiracy of silence that greeted the labor encyclical of Leo XIII for too long a time. In many cases priests became enthusiastic over the Leonine labor program too late; when they finally began to preach the labor principles they were widely accused of climbing on a bandwagon that had been pulled by other horses.

The Peace Messages of Pius XII are needed now in these formative days of world upheaval—not twenty or thirty years from now. Our Holy Father has consigned these messages to our pastoral care and we have a duty to bring them to the attention of our people.

The task does not involve too much difficulty. This and the following articles may serve as an outline of how the Papal Messages can be used in a series of instructions. The outlines are offered with the thought that the

experience of one priest may be of assistance to others.

Preliminary Observations

A few preliminary talks on the general framework and background of the Christmas Messages will help to motivate the congregation and to stimulate their interest in the question of Peace. One of the first observations to be made is to show the place of the Papal Peace Principles in world thought on Peace.

A witty book reviewer observed that one of the worst sufferings to come out of the war is to be found in the number of books on Peace which must be read. Certainly the many books proposing different formulae for peace and the wide variety of patterns for peace have contributed to an incipient confusion in the minds of average people. It is comforting to know, however, that thought on peace can be ultimately reduced to one of three basic schools of thought: cosmopolitanism, the balance of power theory, and world confederalism—or internationalism, as it is often called.

Cosmopolitanism proposes the establishment of a world super-state, wherein member states are required to surrender their sovereignty and to subordinate themselves in the absolute unity of one super-government. Mortimer J. Adler has popularized this plan in his able book, *How*

to Think About War and Peace. It should be noted that Adler, despite his enthusiasm for a world state, admits that the possibility of realizing this suggestion belongs to the very distant future.

The Balance of Power school of thought, while a throwback to the past concepts and practices of the nineteenth century, is streamlined for the world ahead. Walter Lippmann and Ross Hoffman are able advocates of this political mechanism for the establishment of peace. Only a contractual relationship in the form of expedient treaties and alliances designed to build up political and military power is held to be practical in the world of today. This approach to Peace is termed a "realistic approach"; its object is to make a nation so powerful in its alliances that no other state or group of states will dare to attack it. In reality such a state of affairs would be a continual state of suspended war in a world of international anarchy.

World confederalism or internationalism, as it is often called, holds a central position between these two extreme schools of thought on peace. The relationships existing between the states of the world is conceived as essentially organic. The establishment of a juridical international institution in which equal and sovereign states are represented is advocated. The activities of the member

states are to be coordinated rather than subordinated in the interest of unity by the international institution. While each state retains its status of sovereignty, it is expected to freely surrender a part of it to the international institution in order to harmonize and coordinate its relations with other states in the world community.

Both the Dumbarton Oaks Proposals and the Papal Peace Plan fit in this school of thought on peace.

The Competency Of The Pope

Our people are always interested in the person of the Holy Father. When introducing the Peace Messages of Pius XII, his qualifications as a spokesman on peace (abstracting from the question of papal infallibility) and the propriety of his entrance into this field of thought should also be stressed. The treatment of both these questions will help people to understand the institutional machinery of the Church and it will be an incentive to them to take their proper places in the refashioning of the social order.

The very fact that the Pope is elected to his exalted office is an indication that he is a man of ability and accomplishment. Moreover, Pius' long and varied background of specialized training and actual experience in the fields of the Church's diplomacy has singularly fitted him to handle the international prob-

lems associated with Peace. The opportunities of his Office are such as to give him an unusual access to facts.

The diplomatic machinery of the Church with its official and non-official posts in sixty-four nations of the world; the constant influx of reports on national conditions which continually flow into the Vatican from millions of people throughout the world, through their priests and bishops; and the daily conversations and audiences granted by the Pope to leaders from all parts of the world, are such as to make him the best informed person in the world on international affairs. Thomas B. Morgan, a non-Catholic journalist, has described the sources of information open to the Pope in his excellent book, *The Listening Post*. He calls the Vatican the listening post of the world.

The complete neutrality of the Pope's position as "The Father of All Peoples" contributes to an impartial use of this knowledge. He is freed from the colorings of provincial interests. Narrow prejudices and deep-seated local interests as sources of error in his judgment are thereby eliminated.

Modern history proves how well the Popes have used the opportunities of their office to know and understand the world of their times. Years before World War I, Leo XIII and later Pius X, warned the world of the impending disaster. Soon after

the Peace was signed, both Benedict XV and Pius XI expressed grave doubts about the permanency of the Peace which had been made. Pius XI warned the world several times in his long pontificate that a second world war was impending. Ten days before the invasion of Poland, while diplomats were assuring their countries—"there will be no war in Europe this year," Pius XII pointed to the opening battle and begged the armies of the world to turn back before it was too late. Such considerations are ample proof of how well the Popes have understood their times.

The wisdom of Pius XII's policies on Peace will be clearly evident if his 1939 Christmas Message on the political reconstruction of the world is compared with the Atlantic Charter, which was rightfully hailed as a masterpiece of political wisdom. There is complete identity between the two documents. The Pope's Message preceded the Atlantic Charter by almost twenty months. Even the combined genius and statesmanship of Roosevelt and Churchill did not improve on the prior recommendations of Pius XII. He is indeed a qualified spokesman on Peace.

Propriety

It is quite fitting that the Pope should speak on Peace. The moral and spiritual welfare of the future world is involved in

the question of the kind of a Peace which is to come out of the holocaust of this war. The sight of a world lying prostrate beneath so much material, social, moral and spiritual wreckage is a vital concern to the spiritual leader of mankind. No one who has the welfare of humanity at heart can afford to ignore the problem of establishing a peace that will make the total destruction of another war impossible.

The character of the world to come will be largely determined by the character of the Peace which is made. A Christian Peace will help give rise to a Christian order; a non-Christian peace will usher in another desolate day in history. The Pope would be oblivious indeed of the human and spiritual needs of his flock and of the welfare of his Church did he not attempt to lead people through the blackness of the world's present anarchy to the dawn of a brighter day.

Long ago Leo XIII laid down the principle that contact must be established between the world and religion. The former type of insular Christianity, which sought to confine the Gospel to the purely private spheres of individual life, left the social and political order wide open to the forces of secularism. Christians retreated from the social spheres of life and so most of the social force of Christianity was dissipated. A non-Christian (and in many cases an anti-Christian)

social order took possession of the world. Everywhere Christians found themselves retreating further and further into little islands of purely personal belief; in many cases they felt themselves to be an alien minority in a civilization that bore their name. As Christopher Dawson has said, when Christians lose the social order they lose everything.

The disintegration of the old order which exiled Christianity affords Christians a chance to re-enter the arena and to restore the leaven of the Gospels to social and political life. The first battle will rage around the Peace. Therefore, the Pope, in speaking on Peace, is taking up the duties of his office. He has a divinely imposed task to lead his flock through the troubles of the world. In speaking on Peace he is not intruding into a question that is foreign to his office; rather, he fulfills the duties of his office by championing the spiritual, moral and Christian social principles that will be necessary to breathe life and vitality back into a disintegrating civilization.

Use Of The Papal Program

The fact that the Papal Peace Messages have never pretended to be a detailed and finished political mechanism of Peace should be stressed. Pius XII has spoken on Peace as a churchman rather than as a statesman. He has stressed the philosophical,

sociological, and moral, structural principles of peace; the task of constructing a workable political and juridical mechanism of Peace has been left to statesmen—to whom the work properly belongs.

Consequently the Peace Messages of Pius XII should not be looked upon as an interference in World Politics or as a substitution for statesmanship. The messages, on the contrary, are both a summons and a challenge to statesmanship. Pius XII is too well aware of the jealousy with which the provinces of Caesar are guarded to tread on sensitive toes. He has stuck to his last and he has confined himself to the work of giving the world a directory of the fundamental principles which must be built into the Peace if it is to endure.

In the early days of the war President Roosevelt called the leading industrialists of the nation into conference and outlined the war needs of the country and the production schedules which had to be maintained if military needs were to be satisfied. He left the working out of these requirements to the industrialists. In much the same way, Pius XII has outlined the basic requirements of a lasting Peace to the statesmen and people of the world; the responsibility of meeting these requirements has been left in their hands.

The Papal Peace Program, therefore, is to be used as a blue-

print for Peace. It is intended as an exposition of the basic principles required to establish a just and lasting Peace. It is to be used as a standard by which the specific mechanism of the Peace to be devised may be evaluated and judged.

Our Undoubted Duty

Catholics have a positive duty to study the Papal Peace Messages, to master the principles involved, and to work actively for their incorporation into an efficient mechanism for world peace. There is no single issue before the world today that is more important than the Peace to come. If order and tranquillity are to be restored in this disrupted world, all peoples must throw their weight behind the work of establishing a just Peace.

In the 1944 Christmas Message on Christian Democracy, Pius XII stressed the citizen's tremendously important share of responsibility in Government.

Citizens cannot afford to neglect the important issues before their governments. When a democratic people loses interest in public issues, it digs the grave of its own freedom. Dictatorships are merely democracies grown tired. Our duties as citizens of the United States demand that we inform ourselves on the requirements of Peace and that we work unceasingly for the adoption of these requirements. The Christmas messages of Pius XII will help us to fulfill this solemn obligation.

As Catholics, interested in the moral and spiritual improvement of the world, we have a particular obligation to study the Papal Peace Messages. We cannot ignore the voice of Peter. If Catholics fail to make the peace principles of Pius XII known in their times, who is left to do so? Can anyone of us in conscience ignore the eloquent plea and earnest exhortation of Pius XII,—"Erudimini"!

(To be continued)

The Holy Father has granted to the priests in Britain, where there is an extreme scarcity of wine—for Britain is a cold country where the making of wine is impossible—that water only may be used for the second ablution at the Holy Sacrifice of the Mass for the duration of the war.

All Mass wine in the British Isles is imported, mostly from Spain. But Eire, being a neutral country, could send its ships to import altar wine, and undoubtedly some of this wine has been sent to Britain. But the dispensation of the Holy See is granted "owing to the extreme scarcity of wine"; which indicates that with or without any help from Eire, altar wine is scarce in Britain, and furthermore that the rubrics of the Mass may be modified to meet extreme conditions.—*The Catholic Mind*, March, 1945

"I Must Abide in Thy Home"

Francis Larkin, S.P.C.C.

THE group of visiting priests settled down in easy chairs in their host's study. In an hour or so the Forty Hours would come to an end, so there was still time for a smoke and some conversation.

Some one mentioned Father Mateo's name.

"Who is this Father Mateo about whom I've heard so much lately?" The speaker was one of the visiting priests.

"Father Mateo is the founder and apostle of the work of the Enthronement of the Sacred Heart in the home. He's also a great retreat master for priests, as I can testify," answered the pastor.

"Come to think of it, Father, you made a retreat under Father Mateo at Gethsemani, didn't you?"

"That's correct, Padre, and I'll never forget it as long as I live. It's been a high-light in my priestly life, and it made me an apostle of the Enthronement and Night Adoration in the Home."

"What is this Enthronement anyhow?" asked another priest, "I've been urged by one of my Sisters to introduce it into my parish, but I told her that we have too many devotions already."

Not A Devotion

The pastor sat on the edge of his chair. "I heartily agree with

that last remark about too many devotions. But you are mistaken if you think that the Enthronement is just another devotion. In fact, Father Mateo says it's not a devotion at all, but the Gospel brought down into every day family life. It's really a Crusade to bring love for the Sacred Heart into the home, and to restore the rights of Christ the King over society, family by family. *That's* not a devotion. I also considered this work as just another devotion, until I heard it explained by its founder, and since I began enthroning the Sacred Heart in the homes of my parishioners, I can testify to the truth of what Father told us, that the Sacred Heart would work wonders—miracles of grace if necessary."

"You mean you are working miracles?"

"No, I'm not, but the Sacred Heart is. Why, just the other day, a man who had been out of the Church for 25 years, made his confession after we enthroned the Sacred Heart in his home."

"But, Father, I fail to see how the hanging of a picture of the Sacred Heart in the home can be responsible for a conversion like that," objected one of the visitors.

Two Great Doctrines

"It wasn't the picture nor the ceremony that did the trick, but

the Reality behind the picture. As a matter of fact this family already had a picture of the Sacred Heart in their home for years. So you see, the Enthronement is something quite different from the hanging of a picture or a beautiful ceremony. It's far more doctrinal than that. It's based on two great doctrines: the Kingship of Christ and the doctrine of the Sacred Heart. Or if you will, on the doctrine of the Kingship of the Sacred Heart. I like to tell my people they can sum it all up in two words: Kingship and Friendship. The Sacred Heart is the King of the home as He is the King of society, but He is at the same time the great Friend of the family, Who desires to share in every-day family life as He did at Bethany. That's why we enthrone an image of the Sacred Heart when we proclaim Him King of the family."

"What do you mean by 'enthroned,' Father?" asked a young priest.

"To enthrone the Sacred Heart means, literally, to place Him on a throne. It is a solemn and social proclamation of all the rights of Christ the King over the family, but at the same time an affirmation on the part of the family that He is their best Friend. The family, as it were, invites the Sacred Heart to take possession of the home which is His by right, and they in turn promise to make Him the King in everything, but always with the idea in mind that He is the

Divine Guest, the Savior, the one to Whom they can turn in all confidence in their family troubles, and with Whom they can share their joys.

The image of the Sacred Heart, which is given the place of honor in the home, is a constant reminder that the Sacred Heart loves every member of the family and wants to be loved in return."

Start In The Home

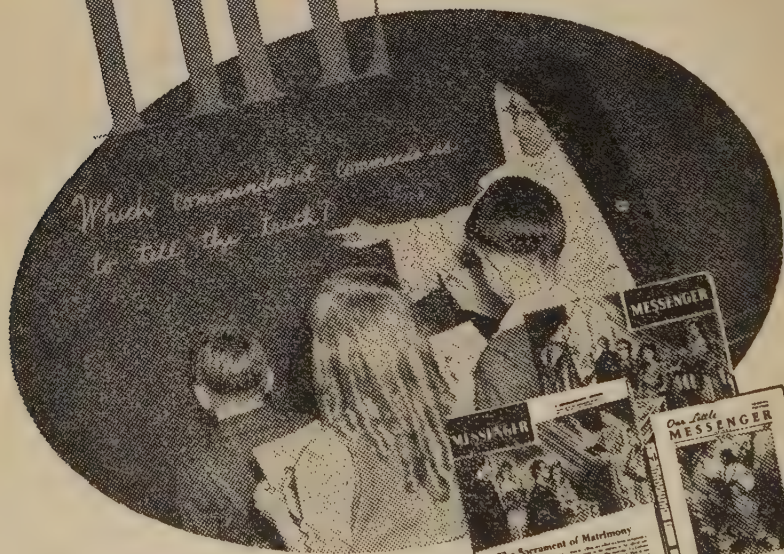
"That's all very well," spoke up another priest, "but, to my mind, if we are going to re-Christianize families, then we must get more people going to Mass and Communion. I think that's more important than family devotions in the home."

"I'm glad you mentioned that point, Father. The answer is, that if we are going to create a solid fervent Eucharistic spirit, we have to do so by beginning with the home. That's why the Work of the Enthronement tried to make of the home a Eucharistic home. When we enthrone the Sacred Heart in the home, we begin with First Friday Mass. If they are already doing this we suggest an extra Mass during the week, by at least one member of the family. Sometimes we even get daily Mass. On the contrary, in some families, we consider we have won a great victory if we succeed in getting the family to be faithful to Sunday Mass. Then there's Night Adoration in the home . . ."

"Night Adoration in the

'THE'

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home!" exclaimed a priest, "You mean you ask the family to get up at night to pray?"

"Not in every case. But if the family is ready for it we suggest a Holy Hour in the home itself, once a month, say on the eve of the First Friday. In some families, it's continuous through the night. In most cases we are satisfied with getting just one fervent member of the family to make an hour—any hour he chooses, between the hours of nine and six."

"Sounds fantastic, in this day and age," commented a priest.

"Maybe it does, but it's not half as fantastic as some of the things that are happening as a result of this Eucharistic hour in the home."

"Did I hear you say '*Eucharistic* Hour?' How do you explain that?"

"The answer is very simple. The Night Adorer makes reparation in his own home for the break-down of family life. He tries to console the Sacred Heart by uniting himself in spirit with Our Lord, in the Mass being offered at that moment, somewhere in the world. His prayer is the Canon of the Mass. Or he may unite himself with Our Lord in the Tabernacle. At any rate, the spirit of the adoration is Eucharistic. Its spirit is that of the nocturnal adorer in the church. As a matter of fact, the adoration in the home is carried out in the same way: it's continuous through the night.

It's perpetual in many parishes. No hour of the night goes by, each night of the month, without some one making reparation in his own home."

"That's a wonderful idea, Father," commented one of the priests.

"Yes, and it's solid, too. It's bringing the spirit of penance and self-denial back into the family life. And I might add that it's also bringing grace to many a soul who badly needs it. You see, the Night Adorer is 'paying the ransom,' as Father Mateo says, for those who need it most. It's based on the idea of vicarious atonement. Pope Pius XI told Father Mateo he considered Night Adoration in the Home as the perfect answer to his encyclical on prayer and reparation to the Sacred Heart. It's one of the most wonderful things that has ever been started in this country. At the present time, I understand that there are almost 200,000 Night Adorers, from every walk of life. And the remarkable thing is that so many of our boys and girls are taking up this work of penance in their homes. Even soldiers and sailors are making entire nights of adoration, in barracks, and on the field of battle. One army chaplain, says his men are now making reparation 24 hours of the day, offering all their sufferings in reparation to the Sacred Heart."

"But it's this idea of making the home a sanctuary of family

prayer and reparation that intrigues me. It looks like the answer to many of our problems." The speaker was the pastor of a large parish

"If we can get family prayers back again, then I think there's some hope for our families."

"Of course, we mustn't forget, that, in back of the wonderful things that are happening in the homes where the Sacred Heart has been enthroned, or where Night Adoration is being made (because you can have one without the other), are the marvellous promises of the Sacred Heart, the secret of the success of this movement.

"When a family or even one member of a Family, tries to carry out Our Lord's requests to give the place of honor to an image of His Sacred Heart in the home, to try to love Him with an intimate, personal, confident love, especially through fidelity to His Commandments; to try to console Him through Night Adoration in the home, then Our Lord, in His turn, redeems the pledges He has made: to bless these homes and all their undertakings; to bring peace to them, and to reunite them when separated; to give them all the graces they need; to sanctify them; to change indifference into fervor and to convert sinners: we might say it's like a bilateral contract on the part of the family and the Sacred Heart."

One of the priests spoke up: "If the Enthronement can do

that, then I'm all for it. In fact it looks like the answer to a lot of my problems. Is any special organization required to start this work in a parish?"

He's All For It

"Not necessarily. For instance, you have the Legion of Mary: work through them. However, you'll find, as I have, that if you can get a few, or even one, real apostle who will visit the home and prepare the way for you, you won't need any organization to help you."

"How about special faculties, or permission to start this work in a parish? Do we have to contact a religious order and ask their permission?"

"Absolutely not. In fact, the Fathers of the Sacred Hearts, who are promoting this work, urge all priests to take it up as a work which belongs to the clergy. They have established local Secretaries in many Dioceses where Ceremonials and literature can be obtained. The National Center is located at Fairhaven, Massachusetts."

The pastor stood up.

"I hate to break this up, gentlemen, but if we don't get over to the church in short order, our Forty Hours will be lengthened to forty-one, at least. And by the way, if any of you good Fathers would like to have more information about the Enthronement, from a theological and practical standpoint, I refer you to two articles which have appeared in the last year. The

first was written by the Archdiocesan Director of the Enthronement for Milwaukee, Rt. Rev. Msgr. Albert G. Meyer, Rector of St. Francis Major Seminary. It is entitled "Oportet Illum Regnare," and was published in *Emmanuel* in the month of June, 1944. The other was written by Father Jos. Donovan, Rector of Kenrick Seminary, and

appeared in the February issue of the *Homiletic And Pastoral Review*. In it two pastors tell of the wonderful results obtained in their parishes through the Enthronement and Night Adoration. Read them and you'll soon be convinced that the Enthronement of the Sacred Heart in the Home is what Pius X called it: 'A work of social salvation.' "

He Had to Prove Himself

"I lost my Mass-kit temporarily the other day, and dropped in on the Cure to borrow his. He had no Church anyway. . . But I was dirty, unshaven, tired unto pain,—and the Cure wouldn't even accept my celebret as a proof of my priesthood. My kit came up later, so it didn't matter much—but you should have heard the arguments I put up in proof that I was a priest. I said the *Suscipiat*—and he thought I was an altar boy. I ran through Saint Alphonsus' principles on probabilism, and he was sure of my heresy. I chanted a Preface, and then he threw me out. I went to another priest and he offered me the cape off his cope. What would you do in a spot like that?"—Chaplain Gerard O'Keefe, C.S.S.R.

There Might Be Something To It!

A young Russian officer, "somewhere in Europe," has informed a newspaper man that "religion is absolutely not finished in Russia." Asked if he believed in God himself, he said: "Yes, I think there is some higher being but I do not see why we should pray to Him." He explained that the workmen of big cities also, some of whom are officially atheist, "do not deny there is a God but just do not see why there should be churches, prayers and all these things, as nobody will ever know anything about God." He added that the great mass of the people did, however, pray to God, and that he was not against praying himself as "after all there might be something to it."

Among the many expressions of the current psychology of the generation educated without any religious teaching, this is one of the most significant cases which show how the natural process of reason and awakening conscience is developing religious curiosity rather than "scientific" theism.—CIP Press Service

Why Are Our Sodalities So Inefficient?

*Block captain system
wakes them up*

✠ John F. Noll, D.D.

SINCE the faith of all Catholics, in every city, town and village—in every country of the world—is identical, why is there not a stronger bond of international unity among all the people of the entire world-flock?

Since the Church Universal has the most perfect external organization in the world, why is it that its least component parts, its local service stations, are so poorly organized for external work?

Since their religion, supernatural and replete with divine things, should be prized by Catholic people more than anything else in life, why is it that they seem to esteem it so little?

Since Catholics are better instructed in their religion than Protestants are in theirs, why are they so timid about discussing it, and about aggressively propagating it?

No observant Bishop, or priest, or layman, will question the incohesiveness of the Catholic body, international, national, diocesan, parochial. Only last year Pope Pius XII found it necessary to write a special Encyclical on the Mystical Body of Christ, in order to call the attention of all Catholics to their interrelationship as well as to their direct connection with the supernatur-

al body of which Christ is the Head.

Even the best among Catholics seem always to have regarded their religion as something very personal, to be practiced solely for their own benefit, wherefore even these have been slow to respond to the call of the Popes for participation in an apostolate of Catholic Action. The proposal struck them as altogether new, despite the fact that theologians, throughout the centuries, have taught that the chief reason for the institution by Christ of the Sacrament of Confirmation was to transform faith into militant action, to enroll children of God in the army of Christ to fight His battles in the community in which they live, to combat offensively the errors of the day—religious, moral, social.

Who Is To Blame?

On whom, the laity or the clergy, must the chief blame be placed for the tardiness of the people to respond to the call of Catholic Action? It is generally admitted that the laity depend on their clergy to issue the call, to guide and direct them, to stimulate them, to assist them in organizing, to provide them with a program, and to train them to execute the same successfully.

Frequent complaints come from the laity, who are aware of the wishes of the Sovereign Pontiff, to the effect that the clergy of their respective parishes have not only not encouraged them to engage in an apostolate, but have actually frowned on the very idea.

Some Alibis

There must, of course, be some explanation for the seeming conflict between the Head of the entire Church or the head of the diocese, and his local agents, the priests. The reasons which are more commonly proffered by the clergy, and which the writer, Episcopal Chairman of Lay Organizations under the NCWC for many years, has heard repeatedly, are these two:

(1) Those among my parishioners who are most competent by education to lead, would not serve, and I would distrust the competency and the tact and prudence of the rest.

(2) I haven't the time to devote to the proper instruction of either men or women for the defense of the faith or of the Catholic position against modern moral and social evils.

Our answer to (1) may be stated as follows:

(a) The better educated will usually not *volunteer*, but would serve if they were asked by the priest personally to do so. The writer holds plenty of evidence in proof of this. When he recently urged pastors to assign

a member of the Holy Name Society to represent the organization as well as the pastor in his city block or in his rural precinct, he had many letters from the people thanking him for making it possible for them actually to work for Christ and His interests. The pastor cannot, of course, expect these men to act without a "plan" of action. They will act better if, once a month they are expected to make a report to their organization, with the pastor present, on what they did, or what they tried to do during the previous month. If men of education can be induced to join the St. Vincent de Paul Society and to meet every week to report on the execution of assignments given to them at the previous meeting—which is their custom—surely others will gladly take lesser assignments in a small area, and be willing to meet once a month to make a report.

Holy Name meetings would be much more interesting, and the attendance would be much larger if most members were block or precinct "captains," and were expected to report to the membership on their Catholic Action work in accordance with the plan submitted to them by the pastor.

(b) It is very true that those not so well educated might be more prone to volunteer their service, but even most of them could be trusted to fill an assignment according to a plan if they received initial instruction and guidance. Surely as block "cap-

tains," they could remind the several Holy Name Men in their block that next Sunday, for instance, is the Communion Day for the Society; they could bring out others to a Holy Hour, to Lenten services, etc.; and, of course, they could distribute the Every-Sunday envelope to the few Catholics in their small area. They could ask non-Catholics to listen to the Catholic Hour and to the Hour of Faith broadcasts; they could distribute the Narberth Leaflets, or some other pamphlet. They could interest at least a few in their block to inspect answers carried in the Catholic paper to false charges made against the Church in fabricated news items served to and published by the secular press without suspicion of their falsity.

Keeping Up The Census

But the best service the block "captains" could render would be to keep the parish census up to date. They could report to the pastor whenever a family moved out of their block and when another family moved in. After a complete census of the parish will have been taken, whether by themselves, or by members of a religious community, they could do excellent *follow-up work* by making contacts with those Catholics who married out of the Church, by being socially friendly towards the non-Catholic in that marriage, who, because of his prejudices, was unwilling to be married by the priest in the first instance. Every

complete census taken up in our cities has disclosed the very disturbing fact that one out of five young Catholics, no matter how well they may have been schooled in the Catholic faith, either enters a clandestine marriage—which, of course, is invalid—or marries a young divorcee.

While the ratio of divorces to marriages in the United States is often quoted as one to six, it is one to every two and one-half marriages in the large cities, where 80% of Catholics live. The lower ratio, frequently quoted, is due to the fact that in rural America the ratio is one divorce to every eleven marriages. The Protestant membership is rural while the Catholic is urban.

That twenty per cent of bad marriages has frightful consequences, inasmuch as the faith which may have existed in the family of the Catholic for centuries is surrendered, and the resultant children and their descendants for generations to come are likely to be deprived of the faith.

The solidity of Mormonism is due to the fact that every block has its "captain" or "overseer," sometimes called "bishops," who keep the closest contacts with all the families in their block.

The uncanny influence of the comparatively small number of Communists is due to the fact that they have block captains to observe trends, to do missionary work. Before the last election

CIO Labor leaders instructed their members to go from house to house in their respective districts to urge the workingmen to vote and to instruct them what ticket to vote for.

Every pastor knows that he is responsible before God for every family and individual, Catholic and non-Catholic, within his parish territory. Since he cannot meet the responsibility in person, he evidently must meet it per alios.

Our people will never be trained for Catholic Action work until they become rid of two notions. These are (1) that only the clergy were intended to be apostles, and (2) that the only obligation the laity has is to come to Mass on Sunday.

The Sacrament of Confirmation is primarily intended to make lay apostles, and when lay men and lay women become truly apostolic, they also intensify their own personal religious life.

Most Catholics entertain the false idea that they join a sodality, whether it be that of the Holy Name or of the Rosary, or of the Blessed Virgin, or of the

Christian Mothers, only to receive Holy Communion with the group once a month. That is not the purpose of sodalities at all. The Church would much prefer to see the whole family go to Communion as a unit, even kneeling in the church as a unit.

While members of sodalities are expected to receive Holy Communion with the group, that is not why they join them. They join the Holy Name Society, for instance to give assurance that they will honor and respect the name of God and of Jesus, keep the Sunday religiously, give up the practice of cursing and swearing, and promote among others a respect for the Holy Name and for everything sacred.

They join the Sodality of the Blessed Virgin in order to show their love for Mary, to procure the grace to imitate her virtues, and the help needed for their own personal sanctification. They should seek to enroll others in their sodality and to represent it creditably among their acquaintances.

Pope Pius XII talked on this very subject only last January.

Not long ago the pastor of St. John's Church, Goshen, Indiana, erected a sign in front of his church, which read

Forty Hours Beginning October 22

At that time efforts were being made to unionize the workers in one of the factories of Goshen, and a few interested men, observing the sign, called on the pastor to thank him for his interest in a Forty Hour week, with extra pay, of course, for overtime. The pastor told the gentlemen that he was strong for both—for a Forty Hour week for labor, and for one hundred per cent participation by his parishioners in the parish devotion of Forty Hours.

Brief Meditation for the Priest

✠John F. Noll

TU ES SACERDOS—*Ergodebes Sacrificium offerre.*

If you are ever *another Christ*, it is when you are at the altar, the mediator between God and man. You impersonate the innocent Victim, Who was *sanctus, impolutus, segregatus a peccatoribus*. "This is *My* body; this is *My* blood."

Christ spent three hours in prayer in the Garden before His sacrifice. How much and how earnestly do you pray before sacrificing?

Do you ever go to the altar without reflecting seriously on the words: "*Ergo volo 'conficere' [produce] corpus et sanguinem Domini nostri, Jesu Christi, ad laudem omnipotentis Dei,*" etc.?

Can you always say truthfully "*VOLO celebrare*"? Would this be true if there were no stipends, and no one to assist at your Mass?

Did you have greater reverence for the Mass during the first year of your priesthood? If so, were you wrong then and right now?

Remember that besides glorifying God by sacrificing, the Mass is also *ad utilitatem meam, totiusque Ecclesiae militantis*. Do you see to it as well as pray *ut non tibi proveniat in iudicium et condemnationem*? Mechanical sacrificing and speed cannot be

excused on any grounds. *Digne, attente, ac devote* are requisites more binding when sacrificing than when praying.

Do you have intentions of your own at every Mass? Do you remember parishioners who are in spiritual or physical distress? Do you make application of the plenary indulgence of the Privileged Altar? Do you seek to be disposed, by fortnightly confession, to gain other indulgences?

People may seem to prefer the short Mass, but at heart they have much more regard for the priest who exhibits more devotion. They would like to have such a priest say the Masses they engage. All the rubrics can be reverently observed by protracting the service only five minutes.

Do your people sufficiently realize the significance of the Mass? The size of week-day attendance will answer the question.

Unless your people are edified at the manner in which you say Mass—think of the Judgment before the disedified Christ, Whom you represent!

Sweetest heart of Jesus, I implore that I may ever love Thee more and more—300 days Indul. each time

Penance is the only Sacrament for which lights are not used, and the only Sacrament that the priest administers seated. Also the only one at which (thanks be to God) no third person assists!—Holy Roodlets

Suggested Subjects and Sermon Jottings

*From the Feast of
the Sacred Heart to
July 7*

John C. Selner. S.S.

Feast of the Sacred Heart

June 8

Suggested Subjects from the Epistle (Eph. III, 8-20):

1. The Secrets of God in the Heart of Christ.
2. The World To Be Saved by Love.
3. Union with God through the Sacred Heart.
4. Confidence.
5. Christ Abiding in Our Hearts.
6. The Immeasurable Love of Christ for Us.

Suggested Subjects from the Gospel (John XIX, 31-38):

1. The Heart of Christ upon the Cross.
2. Testimony of Christ's Love: the Pierced Heart.
3. Looking upon Him Whom We Have Pierced.

"The Immeasurable Love of Christ for us"

Introduction: What a weak word "immeasurable" is! St. Paul gets more meaning out of it when he says "the breadth, the length, the height and the depth of Christ's love."

Main Thought: The love of the Sacred Heart for us can fill us with the very fulness of God!

You can imagine being loved by your Creator, though even that love is infinite condescension; but to be loved by a Heart

that was pierced with a spear for our Salvation! What a marvelous mystery! And not only that. Our Lord died for us, rose and went up to heaven; that should have been enough, especially after He made it possible for us to obtain His grace through the Sacraments. But no, our Lord could not stay in His heaven or come to us quietly in the Eucharist; He had to appear on earth and tell mankind, through St. Margaret Mary how His Heart loves: "Behold the Heart which has loved men so much!"

St. Paul tells the Ephesians in the epistle today that the love of Christ is far beyond our understanding. It certainly is! But then, we should try to get some understanding of it, and that is why we celebrate the feast of the Sacred Heart. We might almost call it the feast of the love of our Lord for us.

But the main thing to remember is that the Sacred Heart of Jesus fills us with the very fulness of God. That is another expression of St. Paul's. If we could open our hearts properly to the love of Christ we would be filled with the fulness of God. The love of the Sacred Heart is the love of God for me. He takes every means He can to remind me of it, and

it is my fault if I fail to realize to some extent at least.

Conclusion: So today we will glance steadfastly—as far as our poor eyes can see—at the breadth and the length and the

height and the depth of the love of our Lord Jesus Christ. About the only thing we can do at the moment is to look longingly at Him during the elevation and thank Him!

Third Sunday After Pentecost

(Sunday within the octave of the Sacred Heart)

June 10

Suggested Subjects from the Epistle (I Peter V, 6-11):

1. Self-exaltation the Fore-runner of Doom.
2. Triumph in the Midst of Failure and Adversity.
3. Confidence in God.
4. Christian Prudence.
5. Temptations of the Devil.
6. Strength of Faith.
7. Union with God, the Goal of Perfection.

Suggested Subjects from the Gospel (Luke XV, 1-10):

1. Hypocritical Scandal.
2. Conversion of Sinners.
3. Christ the Shepherd.
4. Mercy of God.
5. Our Lord's Longing for the Return of Sinners.
- (6. See Feast of the Sacred Heart.)

"Christian Prudence"

Introduction: St. Peter tells us to be sober and watch; that is be *calm* and watch. "We must be vigilant."

Main Thought: Christian Prudence is the caution we must exercise to preserve our body and soul from evil.

We must be prudent about our

health; that is a Christian duty. Of course babying ourselves is the other extreme. But you find many noble souls who are really very careless about their health. Beloved mothers and fathers of families who give their children great concern because they will not see a doctor or a dentist when they should, perhaps because they do not want to spend the money or stop working. In the meantime they get worse and worse and really shorten their lives when they could have given others so much joy by living longer. Others do not eat enough; some eat too much. Youngsters, at times, take absurd risks; before gas rationing they drove cars to the serious hazard of everybody in them or near them. To be a fool is to be imprudent, and to be imprudent is displeasing to God.

But the soul needs even more care. What about taking a chance on the blessed faith we have received! What about keeping company with those who would be unfit as marriage-partners: taking a chance on ruining our life now and forever. And bad books: only a fool would endanger his soul with them. Throw them aside. That would be an act of Chris-

tian prudence. Keep away from bad shows and unapproved movies. Our soul is too precious to expose it to a fatal draft of evil or to the contagion of bad example. All this is a matter of prudence. Never take a chance

on salvation. Most of those who are lost today just "took a chance."

Conclusion: No wonder St. Peter says "be calm and watch." Take no chances—unless taking a chance is a virtue.

Fourth Sunday After Pentecost

June 17

Suggested Subjects from the Epistle (Rom. VIII, 18-23):

1. Trials of This Life Temporary.
2. Heaven.
3. Struggle for Heaven Not Too Difficult If Faced Bravely.
4. Children of God, Our Heritage.
5. The Danger of Presumption.
6. Resurrection of the Body.

Suggested Subjects from the Gospel (Luke V, 1-11):

1. Dependence upon God's Will.
2. Making Our Works Fruitful by Union with Our Lord.
3. Humility in the Presence of Our Lord.
4. Salvation through the Mission of the Apostles.
5. Loss of Merit.
6. Sense of Futility.

"Sense of Futility"

Introduction: For some people discouragement is a habit and a luxury. But every one, as the years go on, gets a devastating sense of futility from time to time; or at least everyone who cares about things

Main Thought: A sense of futility often comes from de-

pending too much on our own efforts.

Peter must have been terribly dejected in this morning's Gospel. You can almost see his discouraged, weather-beaten face. Our Lord wanted to teach him a lesson when he told him to lower the net again; but no doubt He wanted to cheer him up too. Well, the future would be full of disappointments for Peter, but I doubt if he ever gave in to discouragement after the Holy Ghost came to him. What would ever have happened to us if he had said: "O what's the use of trying to spread the Gospel; everybody opposes it." No, he knew that he must do all in his power and our Lord would give the increase. He would do the work; God would take care of the results. Our Lord always takes the most unlikely means to accomplish His end. That shows His power. And who are we, after all!

St. Francis de Sales, that ideal saint for us moderns, gives some excellent advice to the discouraged: "Act as if all depended on you, and know that all depends on God." God expects us to do our best and He loves us when we do. When He judges

us, He is not going to ask us what the results were; but He may ask us why we gave up trying, why we spent so much time sympathizing with ourselves and feeling bad for ourselves. It is not easy to put up with suffering or misunderstanding or disappointments, but it is very easy to sit back and say "What's the use!" What a challenge discouragement is to our faith and our confidence! But it is glorious to meet the chal-

lenge.

Conclusion: All of you have known admirable characters who would not give up in the face of discouragement. What an example they were! No one ever had the sense of futility that our Lord had when He lay prostrate in the Garden of Olives and bled with grief. Yet He rose up and said: "Come let us go; My hour is at hand!" That is the way He redeemed us. And what a triumph that redemption was!

Fifth Sunday After Pentecost

(Feast of St. John the Baptist)

June 24

Suggested Subjects from the Epistle of the Sunday (I Peter III, 8-15):

1. Christian Unity.
2. Brotherhood.
3. Compassion.
4. Kindness.
5. Revenge.
6. Insulting Our Neighbor.
7. Sins of the Tongue.
8. Peacemakers.
9. Fearlessness.
10. Human Respect.

Suggested Subjects from the Gospel of the Sunday (Matt. V, 20-24):

1. True Religion.
2. Christ's Standard of Judgment.
3. Enmities.
4. Reconciliation.
5. Swearing.
- 6 St. John the Baptist.

"St. John the Baptist"

Introduction: Once in a great while, the feast of St. John the Baptist falls on Sun-

day. St. John the Baptist prepared the way for our salvation.

Main Thought: The zealous John was glorified by our Lord Himself.

Our Lord told the people that no greater man was ever born of woman than John the Baptist. What made him great? One reason was that he was without sin. Tradition is that St. John was born without original sin—a marvelous privilege. Of course it was not as great as our Lady's privilege, the immaculate conception. She was *conceived* without sin. But St. John was redeemed from original sin even before he was born. Do you remember how our Lady visited John's mother, Elizabeth? When Elizabeth saw the Mother of Jesus she exclaimed: "Who am I that the mother of my Lord should come to me?" John too felt his mother's elation for he leaped in her womb. The delighted zeal of an unborn child in the presence of Jesus! Per-

haps that was the time he was cleansed of original sin.

When John grew up and went out to preach the coming of the Messiah he lashed out at all vice, for he saw it would be an obstruction to the preaching of the Saviour. "I am nothing," he said, "but a voice crying in the wilderness: Make straight the paths of the Lord." And then when he saw Jesus coming to him in the Jordan where he was

baptizing, he pointed with his finger while his eyes lit up with a holy fire: "There is the Lamb of God!" he cried. St. John had no use for fear or human respect. No one who loves eternal truth is a coward. But for his bravery and his zeal he gave up his life, was beheaded by Herod.

Conclusion: We have the faith; let us be unafraid to profess it. That is true greatness in the eyes of our Lord.

Sixth Sunday After Pentecost

(Feast of the Most Precious Blood)

July 1

Suggested Subjects from the Epistle of the Sunday (Rom. VI, 3-11):

1. Baptism, the Means of Salvation.
2. Our Baptism Gets Its Power from the Death of Jesus.
3. Death to Self Through Christian Baptism.
4. Effects of Baptism.
5. Alive to God.

Suggested Subjects from the Gospel of the Sunday (Mark VIII, 1-9):

1. Providence.
2. Compassion of our Lord.
3. Zeal for Religious Duties.
4. Holy Sacrifice of the Mass.
5. Helping the Poor.
6. Love of Hearing the Word of God.
7. Precious Blood.

"Precious Blood"

Introduction: The Lamb is in Heaven standing as if slain. St. John the Evangelist thus

describes our Lord in the Apocalypse. We are washed in the blood of the Lamb.

Main Thought: The Most Precious Blood of our Divine Saviour is the symbol of our salvation.

What a loud cry for pardon and mercy that Blood makes from earth to heaven! Our Lord gave Himself up for us—completely. So completely that when the spear was thrust into His Heart there was only a little Blood left and it gushed out with water. We always look upon blood as the life-giving fluid of the body. If the blood content is poor, the body becomes devitalized. We consider our blood precious too. Panic overtakes one who bleeds profusely. The advertising for blood-donors makes saviours of them.

Think of the most precious Blood of our Lord. It was the life stream of the Giver of Life. On the cross it flowed straight from His Heart to the souls of men; it washed them and it sav-

ed them. It was not only a man's blood that was shed on the Cross; it was the Blood of the Son of God. The love and the power of God exuded from it, as it were, and sparkled in every drop of it. It was not the blood of a martyr, though it sealed what Christ taught; it was the atoning Blood of the Infinite God. No sin can withstand the

precious Blood of Christ. "We have redemption through His Blood, the remission of sins according to the riches of His grace" (Eph. I, 7).

Conclusion: Touch His wounded Hands and His tender, opened Heart and bow your head in deep contrition as you remember that "we have redemption through His Blood" (Col. I, 14).

Seventh Sunday After Pentecost

July 7

Suggested Subjects from the Epistle (Rom. VI, 19-23):

1. Reparation for Sin.
2. Blindness of the Sinner.
3. Emptiness of Worldly Pleasure.
4. Punishment of Sin.
5. Death of the Sinner.

Suggested Subjects from the Gospel (Matt. VII, 15-21):

1. False Teachings.
2. Bad Books and Magazines.
3. Christian Education.
4. The Will of God.
5. Religion in Word Only.

"Blindness of the Sinner"

Introduction: One of the inspirations in the ministry of the priesthood is the evidence of true and heartfelt contrition. Every now and then a priest feels closer to God because he has been privileged to witness a complete conversion of spirit. A sinner has returned and there is joy in heaven.

Main Thought: But the saddest thing we know is the indifference to sin that ordinarily overtakes the habitual sinner.

Human frailty is easy to understand. St. Paul understood it; that is why he reasons and warns about a resolute conversion in this morning's epistle. An isolated sin is bad enough, but the hardness of heart and atrophy of the spirit which usually sets in when one gets used to sin is appalling indeed.

The history of a hardened sinner is often heart-rending. You can think of him as he knelt at the altar rail in his parish church to receive Communion for the first time; or you can see him tremulously pulling the curtain back to make his first Confession; sometimes, if you know his history, you can remember his father and mother as the ideals of a parish. But the years have passed by, perhaps his parents are gone, and you set out one day to search for the sheep that was lost. You meet only indifference, sometimes even contempt. What has happened in the meantime? Perhaps in youth he told himself forgiveness was easy to get, and

so it was; but he took advantage of God's mercy to sin frequently; later a wave of despair came over him, and he felt it was useless to try; later he decided sin is nothing to be regretted anyhow; lots of people commit it, so why worry. Or worse still, he decides there's chance enough to repent some other time—in old age. Then old age comes and he is so set in the mold of sin that all relation with God is cut off. He doesn't care now, and from all you can see, he never will care until after he

is dead. There is a history that is not so unusual as good people might be inclined to think.

Conclusion: We don't want to be paid off by sin, for the pay is death. There is always hope for anyone who hates sin; there is little hope for anyone who loves it. It takes a miracle to change him. We ought to offer fervent prayers for sinners: beg God to give them one more grace. It may be to them the "grace of life everlasting in Christ Jesus our Lord."

Pastoral Assistance

My own experience, both personal and at second hand, suggests that one of the points at which local clergy of all denominations are most open to criticism is one that is easily remedied, viz., ignorance of the local machinery of social services, old age pensions, and the like.

Clergy, who can tell inquirers, how and where to apply for "benefit" relief, or for a pension, who can explain the conditions and elucidate and sign the needful forms, who can assist men or women in presenting a case to the proper authority are scarce. Yet nothing is more needful in a parish than a "community adviser," ready to help, in such matters, all who apply to him, irrespective of creed.

The protection of the law, the benefits of social legislation, are too often hidden by a cloud of ignorance from those who need them most. To a harassed widow, to a convalescent, to many more fortunately placed, compliance with the requirements of the law often seems an insuperable difficulty. Now that social services are being concentrated, in the cause of efficiency, in fewer centres, the journey thither often costs at least a shilling, and is not infrequently in vain, owing to ignorance of "office hours" and "days of attendance."—Arnold Wilson,

I believe that the guaranteed annual wage for the working man is just; it is socially necessary; it is economically feasible; it is a democratic imperative.—Most Rev. Bernard J. Sheil, D.D., Auxiliary Bishop of Chicago

MAGAZINES DISAPPROVED BY THE NATIONAL ORGANIZATION FOR DECENT LITERATURE

JUNE, 1945

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- Periodicals are listed, which:
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| (1) glorify or condone reprehensible characters or reprehensible acts; | (3) feature illicit love; |
| (2) contain material offensively "sexy"; | (4) carry illustrations indecent or suggestive, or |
| | (5) advertise wares for the prurient-minded. |

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At Ease!	Gag and Cartoon Book	Real Fact Detective Cases
Authentic Detective Cases	Gaiety	Real Screen Fun
Beauty Parade	Gay Book	Secret Detective Cases
Big Song Magazine	Gay Broadway	See
Booby Trap	Giggles	Sex Facts
Breezy Stories	Glamorous Models	Show Girls
Buddies	Howl	Smash Detective Cases
Burlesk	Human Detective	Smash Fact Detective
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Certified Detective Cases	Ideal Love	Special Feature Detective
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Quaesita et Responsa

Rev. P. J. Lydon

*On priests' faculties
and other matters*

In some diocesan faculties we read that if we baptize a heretic sub conditione in adult age, we must use the solemn ceremonies that follow the act of baptizing, omitting what precedes. Is this correct?

It is not correct. This is required only when we baptize absolutely in danger of death. If the person survives, he is brought to the church or he comes to the church for the ceremonies that were omitted (Can. 759 sec. 1).

Canon 759 section 2 allows the Bishop to permit *private baptism* in case of adult heretics who are baptized conditionally. But private baptism has no solemn ceremonies (Can. 737 sec. 2; Can. 759 sec. 3.) Ergo.

At a recent meeting of some clerical friends the question arose about jurisdiction for hearing confessions at sea. The difficulty was: How can diocesan faculties be used far away from the diocese?

You do not use your Bishop's faculties for absolution on the ocean. A pastor, however, may hear his own parishioners anywhere. The Pope has universal authority and hence there is delegation from the common law of the Church. It is called *delegatio a jure*. That there is *delegatio a jure* in the Code is a certainty (Kearney, *The Principles of Delegation*, p. 62).

If a priest has faculties in his own diocese or from the Ordinary of the port town at which he embarks or from the Ordinaries of intervening ports, he may hear the confessions of all Catholics on board ship and of those who come to the ship when it stops at some place en route. When the ship halts en route, he may hear confessions in the port town and absolve from cases reserved to the local Ordinary (Commission of Interpretation, May 20, 1923). In this Canon (883) the term "Ordinary" means the local Ordinary, not the major Superior (Provincial) of an exempt clerical community (C. of Interpr., July 30, 1934). Some authors before this latter decision taught the opposite as probable. The legislation of this Canon 883 is not entirely new, but the Code clarifies some points.

If the traveling priest has no faculties from any of the local Ordinaries mentioned above, he cannot hear confessions at sea, except in danger of death. The possession of these faculties to hear confessions and to absolve is a *conditio sine qua non* for getting the papal delegation, but the priest does not absolve by virtue of diocesan faculties when away from his diocese. He absolves by papal authority.

What knowledge must a confessor have in order to be a pru-

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Quaesita et Responsa

dent minister of the sacrament of penance?

He should have knowledge of the right treatment of the cases which commonly occur in the place and sufficient sense to *doubt* and to *consult* in cases that he cannot readily solve. It does not follow because a priest has long experience that his solutions are all correct. It may be "old ignorance." Physicians who want to be up-to-date study the medical journals. By a stronger reason, we priests must obey the law—moral and canonical—enunciated in Canon 129—keep up study after ordination. Don't consult on confessional cases in the parish house.

Can a pastor always delegate his ordinary powers?

Per se, ordinary power of jurisdiction may be delegated unless the law expressly forbids (c. 199 sec. 1). He may not validly delegate jurisdiction to hear the confessions of his subjects (C. of Interp., Oct. 16, 1919). Delegated jurisdiction for confessions is given by the local Ordinary (c. 874). Of course, the local Ordinary may by decree allow pastors to delegate this power to visiting priests who enjoy faculties in their own dioceses. This is convenient, especially in missionary districts, where priests are few and distances great. A pastor can delegate a definite priest for a definite marriage and he can give general delegation for marriages

to his assistants (Can. 1095-1096).

If a cleric is not previously warned by law or the Ordinary, may he be punished?

Yes, if scandal was given or the special gravity of the offense requires penalty. Outside of these cases he must be given a warning (Can. 2222 sec. 1).

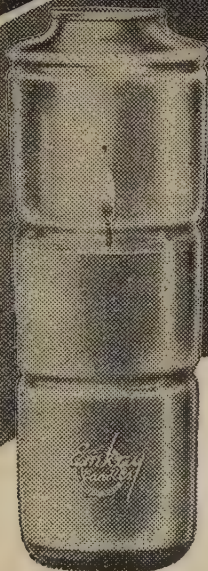
Even if a crime is only probable (one witness), or the statutes of limitation or prescription will not allow criminal proceedings (Can. 1702-1705), the proper Superior has the right and the duty to refuse a call to orders to one whose qualities are not sufficiently evident and to avoid scandal, he should forbid him to exercise the ministry and remove him from office according to the norms of law. These acts of the Superior are not penalties in this case (Can. 2222 sec. 1 and 2). They are prudent ways of avoiding scandal and of providing for the welfare of souls.

I came into a big church on Holy Saturday evening to hear confessions. There were many people present for confessions. I went into the confessional and while there I wondered whether the pastor had secured for me faculties as I was from another diocese. As a matter of fact, he had forgotten to provide for me. I remained for three hours and absolved according to the rules of theology. Did I do right?

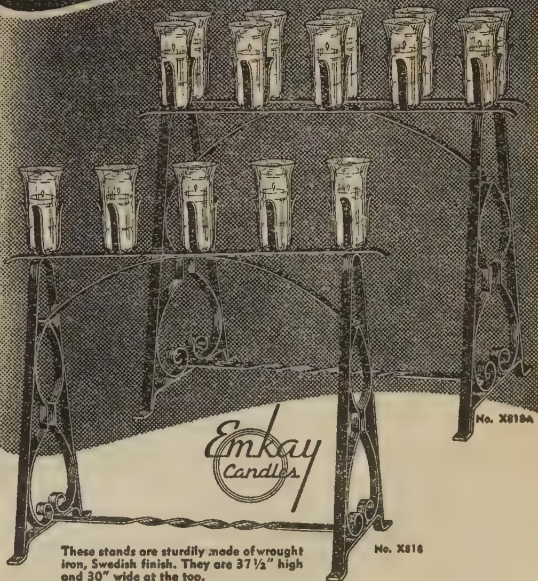
Yes. The many people pres-

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ent and others who would come in later thought, of course, that all the priests in the confessionals could absolve (Cappello II, n. 489—493). In practice, this is common error wherein the Church supplies jurisdiction (Can. 209). Even in positive and probable doubt of law or fact, you have jurisdiction (Can. 209). The visiting priest could normally suppose that the pastor had secured the faculties for him. Jurisdiction is needed for valid absolution.

Some doctrinal mistakes are made in good faith by some priests in preaching. Are they heretics?

To be a heretic, a Christian must knowingly deny or positively doubt a doctrine defined "de fide." To incur the censure attached, he must do so with perfect knowledge of the sin and the penalty (Can. 2229, 2314, 1325 sec. 2).

Some teachings may be erroneous, false, scandalous, rash, etc. They are not heretical, but they can be punished as such (Can. 2317).

I heard a priest teaching once in the pulpit that a confessor does not forgive sin in any sense. This is heretical (Trent), but I am sure that he meant well, failing to explain that he could not absolve on his own *human authority*.

A father made a written will in which he left certain sums

to his two sons and his two daughters. There was a residue which he wished to go to the two sons. The daughters said that some time before dying their father had told them that the residue should be divided among his four children. Is the executor, who is one of the sons, obliged to follow the assertion of his two sisters?

The written will is the legal and moral norm of justice. The executor can follow this legal will and generally should follow it. Sometimes a person may say orally before death that he wishes a change but this is done to please the parties. He knows that he has made a legal will. The daughters are interested parties, not two independent witnesses. In law, the change in the will must be made in writing (protocol) and properly witnessed. In practice, the brothers, of course, in charity may give their sisters a part of the residue, but they are not obliged in justice to do so.

What is the case you mentioned in general terms in the March issue of this magazine—S. P. April 18, 1936? (p. 45)

It is the case of a priest who attempted marriage (Can. 2388) and who now for grave reasons must stay in the same house with the woman. He is willing to live in perfect chastity, and he asks to receive Holy Communion like a layman. He cannot be validly absolved by anyone ex-



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cept S. Paenitentiarum outside of danger of death (Can. 2254). The opposite teaching of some authors was declared erroneous (A.A.S., 1937, p. 283; Apollinaris, 1936 p. 586, 1937 p. 174).

The priest can acquire the state of grace by an act of perfect contrition, but he cannot be absolved outside of danger of death. It is most specially reserved.

Outside of this danger, the case must be referred to the S. Paenitentiarum and the Holy Father will give the special rules to be observed. In *public* cases the opinion of the Ordinary is asked by the S. Paenitentiarum. Even when absolved in danger of death, the case must be sent to Rome within a month after recovery from danger. This is not in the new Code, but it is a special Papal Decree. The Pope can change Church legislation.

I don't understand the nature of a censure ab homine. Is it always reserved to higher authority?

If a judge in a court inflicts a censure, it is *ab homine* and is reserved. The Ordinary says, "If you do this grave act again, I will suspend you." He does the act and the Bishop proves it and actually inflicts the censure. It is always reserved to the Bishop or to his successor, superior or delegate (Can. 2217-3, 2245). This is admitted by all authors.

But if the Ordinary says to a person subject to him: "If you do this grave thing, you are

ipso facto suspended or excommunicated," the absolution from the censure is not reserved unless the Ordinary expressly says so in his precept (Can. 2245 sec. 4). Without this express mention, the matter is doubtful. When there is doubt of law or of fact there is no reservation (Can. 2245 n. 4).

There is a real *dubium juris* on the question where the censure is reserved when it is *latae sententiae* and no express mention of reservation was made. This is the conclusion of the leading canonists (Moriarty, "The Extraordinary Absolution from Censures," Catholic Univ. 1938 pp. 91-108).

A Mexican Catholic couple married in good faith before a civil judge in 1920. A son now wants to enter the seminary. Is he legitimate? Is it a case of putative marriage?

It is disputed among authors (Can. 1015, sec. 4). The better opinion is that the solemn form is needed since the words *matrimonium invalidum* have been defined by Rome as one with the solemn form (C. of Interp., Mar. 12, 1929)—public propriety. But a *putative* marriage has these special words (c. 1015). Ergo.

If the couple married *coram Ecclesia*, after the civil marriage the child would surely be made legitimate for the priesthood (Can. 1116).

In practice, there is a *legal doubt* and hence the son is not illegitimate (Can. 15). Good

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faith is not penalized by the Church although the marriage is null.

Has an assistant in a parish ordinary power? Some say that he has because of the wording of Canon 476, sec. 6—"in universo paroeciali ministerio."

No. His powers depend on the Bishop and the pastor. In some places in Europe an assistant cannot regularly hear confessions. The C. of Interpretation declared that his powers are not ordinary, but delegated (Jan. 31, 1942). Ordinary power is attached by law to an office. Delegated power is given to a person independent of office. Hence, he must be delegated for witnessing weddings. Most assistants are given general delegation for marriages in this country.

The proof of the death of an absent husband is not always easy to get. What are the requirements of law?

Generally, a certificate of death from the parish books is required or from the hospital records, or from cemetery, military, municipal authorities. Several good witnesses may prove the fact of death. But in difficult cases many concordant circumstances may produce moral certainty. The Holy Office in 1868 outlined the proof in exceptional cases. For example, did he love his family; did he leave property behind; was he sickly; was he in a place of danger; how long is he away? etc.

For a very good treatment of the matter see Doheny, *Canonical Procedure in Matrimonial Cases*—Informal (Bruce, 1943, pp. 598-603)—Procedure.

Dr. Doheny's books are standard on procedure in all marriage cases, or Rice's *Presumed Death*, Catholic University.

On Holy Thursday last year the assistant priest at the Cathedral read out the old formula that the Archbishop granted an indulgence of 100 days to those who would visit the repository. I understand that the Code faculty has been increased.

Yes. Pope Pius XII on July 20, 1942 allowed Cardinals to grant an indulgence of 300 days; Archbishops 200 days, Bishops 100 days. Archbishops and Bishops may also give the Papal Blessing three times a year instead of twice (Can. 914); (A.A.S. (34) p. 240).

A Sister wants to confess to a priest of the diocese who has no special faculties for religious women, but she does not wish to go to the regular confessional before Mass because it would cause her confusion. May he hear her elsewhere?

Special faculties are generally needed for the hearing of religious women, including novices (Can. 876). But Canons 522 and 523 give any simple confessor the right to hear them in special cases if the priest has the usual faculties to hear the confessions of women.

If a sister for the peace of

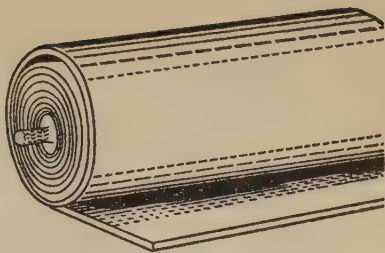
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conscience calls or approaches any such priest, the absolution is valid and licit in any place lawfully set aside for the confessions of women. The place must be *lawfully designated* in order to absolve validly (C. of Interp., Nov. 24, 1920). She may call him or go to him. (C. of Interp., Dec. 28, 1927). The place need not be designated habitually, but it suffices that it be chosen for this particular occasion according to the norm of Canon 910, sec. 1—true necessity (C. of Interp., Feb. 12, 1935).

Hence the present writer thinks that she can be heard in the sacristy with *prie-dieu* because of this special repugnance to confess in the regular confessional. It is a case of real necessity, morally speaking. Such a confession would not be valid, e.g., in the school building. It would always be valid in the parish church.

In case of *grave illness*, even outside of danger of death, any simple confessor of the diocese may hear a sister as long as she wishes to receive this sacrament (Can. 523).

It is prudent for the chaplain who has special faculties, to sit in the confessional some time before Mass so that a sister may confess if she feels the usefulness or the need. This is done in some motherhouses. Superiors cannot set aside these privileges of the Code. They can be removed for this (Can. 2414).



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(Continued from page 6)

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a Jewish mind today, Jews who are of fundamentally good will. You can read almost identical words as these in Jewish periodicals. Yet all that is needed is a little sympathetic understanding and explanation on our part.

Last month we called to your attention the work Father Klyber is doing along these lines. This month we think we should bring up the subject again. We have just received Father Klyber's second pamphlet in his series on the Jewish question. Frankly it is excellent; let our Jewish brethren see it. Which means, to be practical, get in touch with Father Klyber and offer him your financial support. He has almost no other. [Rev. Arthur B. Klyber, C.S.S.R., 1118 N. Grand Avenue, St. Louis 6, Missouri.] Unfortunately some of us take a defeatist attitude on the subject of the conversion of the Jews. Perhaps that is the historical reason for our failures. Such an attitude, notes Fr. Klyber is "decidedly unChristian."

Correspondence

A Note on the Sacrament of Penance

The Sacrament of Penance is badly misunderstood and abused. Christ instituted this Sacrament not only to cleanse our soul of sins committed after Baptism, but also to be the dynamo to break with sin in the future.

No doubt the Catholic world today would be stronger numerically and better spiritually if all confessions had been worthy confessions. Many Catholics seem to have no conception of the guilt of

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sin. They go to confession out of routine and confess their sins without any serious thought of God; their contrition is merely on the tip of their tongues. Many Catholics do not realize that "Contrition" is a grace of God; hence they omit praying for it. If the penitents would pray to God for the grace of contrition, pray with David, "Have mercy on me, O Lord, according to Thy great mercy," or pray in their own sincere way, God would make them look upon sin in the light of God. They would hate sin because God hates sin. It is precisely in this hatred for sin that lies that dynamic power of the Sacrament of Penance. That is the surest and quickest way to break any bad habit and passion.

If one act of contrition made Saints of Peter, Paul, Dismas,

Magdalen and of countless others, how could it be possible that penitents, falling back into the same sins for years and years, dare claim to have a true contrition? Is it not to be feared that such penitents do not really hate their sins for God's sake but have a mere "velleitas" or wishy-washy will to shun all mortal sins and all proximate occasions to them?

Persons going to Confession frequently, say weekly, should be mindful that they also must have "Contrition." If such penitents have only venial sins to confess, they must hate at least one of these sins. Such penitents should be advised to include a sin of their past life. This procedure will make Confession more secure.

Let us, priests of God, remember that people need a thorough and

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Correspondence

continual instruction so that they may know how to receive the Sacrament of Penance worthily and profitably. People cannot be ignorant if we are truly vigilant.

Rev. Hubert Van Meer

Re: Uniform Text of the Ordinary

In the May issue of *The Priest* appears an article entitled "A Candid Report from Our Chaplains," in which it is stated: "especially now that all the Missal and Prayer-book Publishers have agreed to accept the Uniform Text of the Ordinary translated by Father Godfrey Diekmann, O.S.B., Editor of *Orate Fratres*; Father Paul Bussard, Editor of *The Catholic Digest*; and Father Gerald Ellard, S.J., author of so many liturgical essays and books." Again at the end of this article is the assumption that this statement is true in speaking of the "Public Recitation of the Mass prayers from the newly-adopted Uniform Text of the Ordinary of the Mass."

So that your readers may be conversant with the facts, it is well to mention at this time that an earnest effort was made by this group to present a Uniform Text of the Ordinary of the Mass in English which would be acceptable to all, and on completion of their work a printed copy was forwarded to the different Catholic publishing houses who specialize in the manufacture and distribution of Catholic Missals and Prayerbooks. In an endeavor to cooperate, these latter submitted the wording to ex-

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pert Liturgists and those of the Clergy who were regarded as experts in compiling Prayerbooks and Missals, with the result that the proposed Uniform Text, as submitted, was found to be a presentation which was not in perfect agreement with the Latin Text and not an improvement on the approved wording now followed in the most popular Prayerbooks and Missals. (See A Manual of Prayers, Blessed Be God, My Prayerbook, The Catholic Missal, St. Andrew's Missal, The New Roman Missal).

Secondly it was felt that if a Uniform Text of the Ordinary of the Mass is a thing to be desired, it should be produced in perfect agreement with the original Latin Text, and in English which is pure and euphonious, but at the same time in full agreement with the thought and purpose of the original.

Accordingly, the three principal publishers of Prayerbooks and Missals have not followed the new Uniform Text, as submitted, and shall not do so until assured of a Text which is true to the Liturgy and in perfect and pleasing English. Over the years these three Catholic publishers have assumed the burden of presenting Prayerbooks and Missals in wording which has been approved by the highest ecclesiastical authorities, and have received favorable and pleasing comment from those who use their books, so it is both right and proper at this time to bring forward the fact that the new Uniform Text of the Ordinary of the Mass is not uniformly followed by the Missal and Prayerbook publishers.

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